¶ Here begynneth a ryght frutefull treatyse/ intituled the myrrour of good maners/ cõteynyng the .iiij. vertues/ called cardynall/ compyled in latyn by Domynike Mancyn: And translate into englysshe: at the desyre of hyr Gyles Alyngton knyght: by Alexander Barcley preest: and monke of Ely.

Mancinus super quattuor virtutibus Cardinalis.

afficon: in Dominici Mancini de quattuor virtutibus Cardineis libellum.

Qui cupit eximios mores vitamq; beatam
Noscere/Mancini carmina docta legat.
Cardineas libro virtutes quattuor vno.
Is bene describit: moribus assimilans.
Mancino cedãt Curij: cedantq; Catones.
Aedita vel quorũ scripta fuere prius.

And with holy lyfe thymselfe holde inlumyne
W Let hym rede this treatyse / plesaunt & profytable
Fyrst in latyn metre/compyled by Mancyne
This tyght prudent mayster/dyd craftely compyle
The foure noble vertues/surnamed cardynall
In one lytell treatyse: includyng thyng natsmall

Wherby he enfourmeth/man to direct his lyfe
To the true vse of vertue/and maners most laudable
Whiche auctour in wrytyng/hath these prerogatyfe
Above all olde wryters/in sentence delectable
In elygaunce of meter/and speche incomparable
Compendiouse in sentence/and playne above them all
Whiche wrote of this season/of vertues cardynall

Wherfore olde Curius/and Cato most morall
With Seneche sad and sage/Tully and Petrarche
Pontane/ And other most noble auctours all
Whiche in tymes passed/were vsed in lyke darke
All these may well knowlege/them selfe diffuse & darke
Them both and they: warke/submyttyng to Mancyne
Whiche this fruytfull treatyse/compyled in latyne

Alexãder Barclay/ to the reder of this present treatyse/translatyng the wordes of dompnphe Mãcyne.

Dominicus Mancinus ad lectorẽ de libro suo.

Quattuor astringit virtutes iste libellus:
Perplacido ductu: perfacilique pede.
Perutus est rudib⁹ pueris teneriscq; puellis.

This playne lytell treatyse/in style compendyous
Woche briefly contemyneth / foure vertues cardynall
In tyght plesant prorelle/playne and cõmodyous
With lyght fote of meter/and style hereapell
Rude people to enfourme/in language maternall
To whose vnderstandyng/many of tender age
And rude lytell chyldrene/shall more easy passage

Quos etiã mater fouet ac lactis alit.
Perutus ẽ sembi quos olim crassa vetustas
Eduxit: quando barbara lingua fuit.

yet taccheth to temper/by fonder and maners
With swete blandyment: of mothers dere lyke
Cherysshyng with wyttes/and nourysshyng with pappe
Shall synde this small doctryne/both playne & profitable
Olde men/ whiche haue bene/ in tyme passed to dable
In barbaryke language/and maners answerable
May lerne pens/theyr manners and tongue reuse to style

But to take they? rudiments and tables auncient
The chaste and wyse matrons/after hys maner rate
May rede this small treatyse/her maydens all present
Eyueng none attyrment/to hyr incompetent
The sad and wyse husbande/this treatyse may receyue
Unto his wyfe/nat hurtyng they? courage with deceyte

This boke none excludeth/but euery man doth fede
Nor none wyll it eschewe/nor greue with vnkyndnesse
Who that can vnderstande/hath yn here or rede
Shall fynde here some pleasure/mengled w̄ frutefulnesse
To no man displeasure/to no man tedyousnesse
But in oppn langage frutefull/and playne doctryne
Who lysteth they? eares/and myndes to enclyne

But where as myne auctour/Dompnyke Wanyng
In his latyne treatyse/them prayeth of Parys
To haste to the knowlege/of this his newe doctryne
I make proclamacion/here vnder other wyse
To our natyue nacion/dissuadyng them from dyce
Crostyng and playng/the dwellers of Englande
This newe and small treatyse/to rede & vnderstande

Wherfore/tender virgyns/delytyng in doctryne
And chyldren disposed/to vertue and goodnesse
Haste hyther and receyue/eyght holsome disciplyne
Draw nere w̄ chaste matrons/take flame of pryncesse
Draw nere croked age/and youth whom wantonesse
By fee wyll/lust/spot/or wylfull ignorannce
Disgyseth fro[m] maners/good lyfe and gouernaunce

Draw nere pere prechyer lyuers/take confort to your myndes
In this lytell treatyse/to kepe perseueraunce
Approche men bolde/nor feare all ye doctryne fynde
To reforme your lyueng/and lyue good gouernaunce
Haste of this newe treatyse/to purchase acquayntaunce
For no mans estymacyon/cause ye to profytte
No doctryne auayle holy/holsome nor commendable

It teacheth no tryfels/it vices teacheth none
But vertue and manners/to man conuenient
It teacheth what thynges/besemeth to be done
Enduryng mans lyfe/as most expedient
Thyng passed to consyder/to order thyng present
And prudently to prouyde/all thynges for to come
All ordryng reason/accordyng to wysdome

Hinc matrona suas ancillas casta docere:
Hunc possit sponsis vir reciture suis.

Hic multum fugiasne tuis conferat vilitas
Si quocunq; modo prima elementa sciat.

Nescere puriff liberi proparasse recentem.

Sanctius vtilius hoc nihil esse potest.

Quid fieri decuerit hoc tempore vtrig

Et fieri vt possit hic quoq; nosse decet.

The prologe of Alexander Barclay vpon the four Vertues cardynall / to his ryght honorable

It teacheth to temper dyscorder and malyce
To mytygate rancoure and perturbacyon
Without feare or fauour to execute Justyce
It teacheth in troubles strong magnanimyte
And temperaunce herin/ discrybed mayst thou se
So prudence/ fortytude/ Justyce & temperaunce
This boke to the proferyth/ with humble countenaunce

Nec cogitat pro se lectorem tradere nūnios
Sed rogat vt videas
Hūc habet ipse satis
Sponte tamē si qs mos
Medico sibi comparat ære
Nil quicq̄ vtilius cre
Ædat haberi domi.

But certeyne dere reder/ it asketh nought agayne
No coyne it requyreth/ as ryse sufficient
But rede it/ it prayeth/ than is it glad & fayne
Ang note whan thou redest/ than is it well content
But if any purpose/ of mynde benuolent
With a lytell money/ to bye this small treatyse
He surely possesseth/ no thyng of gretter pryce

Sin verba: & sensus memor sub pectore cōdat
Thesauros magnos ingenius habere putet.

Nor his house contayneth/ no thyng more profytable
So may he well beleue: with ryght assurance
But suche as indeuoyr/ with study ferme and stable
Both wordes and sentence/ to close in remembraunce
Than hath he a tresell: which moche shall hym auaunce
And closeth in his hert/ a singuler treasour
All transytoyr treasour/ surmountyng in valour

Nil melius latijs portat mercator ab oris.

No marchandyse better/ in wortes mayst thou fynde
Than this lytell boke/ within it doth contayne
No better thyng bringeth/ the marchaunt out of Inde
From Barbary or Turkey/ from Hampayne or Spayne
From costes of Italy: from Naples or Almayne
In all other nacions moste couaynt/ far & straunge
Can man fynde no better marchandyse nor thaunge

Nil quicq̄ melle dulcius bibliotheca tenet.

No shoppe in wyde Cyte/ hath better marchaundyse
No grocer/ no mercer/ nor other merchantes all
Can satysfye the mynde/ with ware of suche pryce
As this boke/ which prefereth the vertues cardynall
The boke prouydence/ fetcheth/ no better thyng at all
Who this worthy compryse/ fast in his mynde & thought
Let hym thanke forgetyng/ nought better can be bought.

¶ The prologe of Alexander Barclay vpon the four Vertues cardynall / to his ryght honorable mayster Syles Alyngton knyght / Translate of the preface of Domynyke Mancyne by hym wryttē / to Fredryke Seuerynē bysshop of Maleacence.

RIght honorable mayster / ye me requyred late
Alouers confession / abrydgyng to amende
And from corrupt Englysshe / in better to translate
To your request wolde I / ryght gladly condyscende
Were nat / that some readers / my werke wolde reprehende
As to my age and order / moche inconuenient
To wryte of thynge wanton / nat sad / but insolent

And though many passages / therin be cōmendable
Some processes appere / replete with wantōnesse
And also the labour / great / longe / and importable
Vnto my weake wyttes / my myndes myght oppresse
For age it is folye / and ieopardy boutlesse
And able for to rayse: bad name contagyous
To wryte / rede or commyn of thyng venerious

¶ The fyrst reason.

Myne age wyll nat suffer / to wryte of sport or game
Wherto: wanton iuuent / most wyllyngly intende
To scoftes and iestes / myne age wyll nat frame
Nor dissolute bourdes / whiche commons most cōmende
Hoze age to ponge bourdes / shulde nat it selfe extende
A man with hoze heeres / buconday doth inclyne
To mysframed fables / or ieasure tempryne.

An olde man decrepite / laded with lockes gray
And with berdelyke bristels / dependyng on his chyn
With yong menne's wepen / besemath nat to play
To gābauie nor florysshe / smale prayse so shall he wyn
And certesse me semeth / his wyttes bety thyn
Whiche myngled with chyldren / and he a man of age
Wolde playe with cherystones / or nuttes by dotage

To Caton or Curius / howe yll wolde it agre
Or to sad Fabricius / the Romayne most famous
Forgettyng theyr honour / wysdome and greuptē
To wryte of thyng wanton / vayne / or deuerious
To man resonable / is as contrarpous
To take on hym labour / or busynesse nat mete
Is to be a monstre / with asses heed & fete

Dominici Mancini in librū de quattuor virtutibus ad Federicum Seuerinatē episcopū Maleacensium præfatio incipit.

Non mea fert ætas iuueniles ædere lusus

Quoscp solet vulgus memorare iocos.

Nō etenim salibus ea ni sunt mollibus apta

Nec deceat iuuenē te la mouere senem.
Quā turpe est cano fu gunt cui vellera mēto Si pueris mixtus lacte et ipse nuces.

Quā male cōcentant ne nera si ludat amor Vel Catoni vel Curio bercinia sue grauitā? Nō homini teretis et conteresit equa Quam si nō proprium sumpserit officium.

Mancy. Actii.

Non bene ſaltãtis perſonam ſuſtinet ille:

What wele he preſenteth/ the power in a daunce
But very yll he playeth/ the bolage amorous
Which fettered in a gyue/ wolde gãbalde/ leape/ & prance
Attached to a chayne/ of lynkes ponderous
So fayne croked age/ fraple and oblyuyous
Aggrauat with yeres/ as lynke toyned to lynke
Of loue venerous: ſhulde neyther ſpeke nor thynke

Compede q longa/ conprimitur graui.

Quã merito volucres cornici illudere certẽt

Si cantat cygno/ vel philomena tibi?

If the crowe or cuckowe/ priuate of melody
With ſwan or nyghtingale/ in ſynging wolde compare
All bydes myght them ſcorne/ & nat vnworthely
What ſhuld an premõger/ melle with a grocers ware
Or ſalter with ſpikes/ full ſymply coude fare
As ponth ſheweth ſportes/ fraple luſt and vanyte
So meddell ſhulde men aged/ with thyng of graunte

¶ The ſeconde reaſon.

Nõ etiam ſanctus/ quo aſcribor: poſtulat ordo
Et vorũ fidei: religioq; ſacra.

Ferthermore/ the order holy and commendable
To whiche: god of mercy hath me aſſociate
My fayth & profeſſiõ/ ſhulde be inuiolable
Comaundyng my wrytyng/ to be intemerate
Met niſi res ſanctas: ſcribere: tum meditari

These thre wyll none other/ but after myne eſtate
My ſtyle and my wrytyng: inſuyngly to ſounde
On thing that on goodneſſe: and vertue hath the grounde

Deq; fide ſancta/ catholicaq; loqui.
Cur etenim quiſq; ſacris cæloq; dicatus:
A ſacris mentem diuo net vlq; ſuam?

And vtterly to wryte/ of thyng of holyneſſe
And on the ſame to muſe/ with pure and clene intent
To ſpeke of holy fayth/ of vertue and goodneſſe
What ſhulde a man ſacred/ to god omnypotent
By god hauyng power/ of euery ſacrament
Sith god by ſuche gyftes/ ſo greatly doth hym bynde
What ſhuld he fro goodnes tourne/ or wo ſame hys mynde

Militiæ aſcriptus vir/ ſemper cogitat arma.
Mercator cupidus mẽte volutat opes.
Præſbyter at debet vigilijs indicere bellum:

A warriour or capitayne/ diſpoſed for to fyght
Thynketh on his weppyn/ his harneſſe and armour
Hors/ harneſſe/ and ſpere/ ace muſyng of a knyght
The couetous marchant/ in mynde tourneth eche hour
His marchandyſe/ changes/ and fraudulent treaſour
But the prieſtes muſyng/ labour/ and exercyſe
Shulde be in proclaymyng/ playne warre agayneſt vyce

Et populum ſummo cõciliare deo.
Debet et exemplis reuocare: et voce tuẽtes
Ingẽuo ſtantes conſolidare gradu.

And in abydyng batayle/ daply agaynſt ſyn
Beuſyng and muſyng/ with all labour and payne
To reconcyle ſynners/ and people for to wyn
By worde and example/ he ought hym ſelfe conſtrayne
Men fallyn/ and erryng/ to lyft and call agayne
And breſely this ought be/ to comfort ignorance
Exhortynge good lyuers/ vnto perſeuerance

And bufely to watche/about our lordes folde
The wylde wolues chafyng / from poore fymple fhepe
Is redy at all feafon/to focour ponge and olde
Them chefely attendyng/whom he hath cure to kepe
But no thyng is byler/nor mouyng more to wepe
Than a preeft a rayler/dyfdaynyng his honour
Or clothed as a courter: or cruell Sowdyour

With weapyn or armour/ as one redy to fyght
Vfurpyng wrong honour: to lyueng repugnant
And where he by order is called chryftes knyght
Te be a worldly rybaude/the name is diffonant
And thynge nat leffe byler/is to be ignorant
Of maners vncomly: ageynft all honefte
Is fable or laughyng ftocke / of lewdeft cõmonte

Contemned/dyfdayned/and without reuerence
For diffolute maners/or wantyng of connyng
Or of his chefe pleafure/be fet in violence
In dyfcord: theft/furfet/fraude/malyce or braulyng
To reppne difpofed/or luftes infuyng
And with all thefe vyces/haue wordes rybaudyous
What is more vncomely/or more contagious

Wherfore it nat femeth/a preeft only to kepe
His fame and his lyueng/from vyces free and quyte
But alfo hym femeth/for hurtyng of his fhepe
Nought ſoundyng to foly/to comon nor to wyte
Though the worde be tollerable / what thyng one doth in-
If it be infected/by foule contagion (dyte
By long tyme red often/ it hurteth many one

¶ The thyrde reafon.

And certainly I knowe/ whyle ye ar wont to rede
No thynge count ye pleſant/to vertue repugnant
Or that to bad maners/myny ſtreth any fede
And wele I conſyder/your mynde is ſo conſtant
That to your prudẽt eares/nought ſoundeth more pleſant
Than treatyſe contemnyng/in euident proceſſe
The fourme of good lyueng/and grounde of holyneſſe

To this be ye moued/ of your nature benigne
Helped my vnlyde planete/ and conſtellation
If planetys haue power/ or may helpe any thynge
So in tender age/your conuerſation
In vertue and lernyng/and your occupation
Beſemyng your nature/ your blode and your lynage
Cauſeth you lone vertue/more feruently in age

Sed non fœda minus res eſt: ſi moribus ipſis
Fabula ſit vulgi / ridiculumq; caput.

Aut ſi continuæ rixæ violentia: lites /
Iurgia: vis: fraudes furta rapina placent.

Sed neq; te quicq; mulcet Federice legentem
Quod procula ſanctis moribus eſſe vides
Nil etiã docta lucidiuſcule capeſcis
Quã: tibi quod ſancta charta miniſtrat opus.

Sic etenim mitia tua fert natura: benigno
Sydera cõtuncta: ſydera ſi qua valent.
Sic ſtudia expoſcẽti iuuenis quæ ſemp amaſti
Et quę nunc doctus vel vehementer amas.

Sic etiã comitas porto
rum iuncta virorum
Admonuit lateri nocte
diecq; tuo.
Hortantur veretũ sic
te monumenta virorũ:
Aedidit innumeros
quos seuerina domus

Also conuersacyon / of wyfemen and commyng
With whom pe toy dayly / to be in company
Excyteth pour spyryt / above all other thyng
To the loue of vertue / and of philosophy
The fame and remembrance / of pour auncestry
By manyfolde vertues / excyteth you also
From vertue to vertue (as they haue done) to go

Denique res gestæ quõdã
laudesq; paternæ
Semina virtutis sunt
quoq; magna tuæ.
Sed / mõ quę gessit dux
belli et pacis amator.
Virtutem faciunt illa
virere magis.

For certesse the lawdes / renome / and worthy fame
And noble interprises / of olde progenytours
Ar left as bright sparcles / ponge myndes to inflame
And as sede prouokyng / theyr myndes to honours
Nat by ambycyon / nor heappynge of tresours
Nor rentes augmented / without lawe or measure
But by godly vertue / and maners clere and pure

Incremẽta velut pstãt
plantaribus imbres.
Aere cum verno sole
tepente cadunt.
Sic tu dum spectas vir
tutes ipse paternas /
Fomentũ magnũ das
Federico tuis.

So as in here veruant / whan Phebus is shynyng
Swete showres descendyng / with dropes christallyne
Ende with the dyre grounde: causyng the plantes spryng
Ryght so / ye regardyng the hye vertues dyuyne
Of pour olde forefaders / shall leaue vnto pour lyne
Example of good maners / as frutefull nutryment
To dewe them in vertue: as plantes to augment

Si quis gesta velit nũc
scire recentia patris:
Hęc ego dicturũ me ra
tione negem.
Nõ etenim possim pau
cis concludere verbis.
Tum neq; narrãdi com
modus iste locus.

But if I wolde purpose / here sertayly to wryte
The actes sumcient / of pour progenitours
My reason repugneth / for wantyng of respyte
For thinges lately done: by pour predecessours
Excytyng noble hertes / to sewe them in honours
To wryte were long procesle / and nat expedient
Unto this my purpose / but inconuenient

Nã ppero pmos quos
cepi intendere cursus,
Vt dicã: quare non ego
scribe locos.
Scilicet hęc causa: est
humer; q; sarcina nris:

But agayne to purpose / nowe to reuoke my style
Where as I fyrst began / this playne is myne entent
Wherfore I nat purpose / vayne tryfyls to compyle
For to myne age nor order it is nat congruent
Nor to pour prudent eares / no thyng conuenient
Wherfore / me belemeth to write of graupte
Whiche to both pur states / more comely may agre

Nec digna est sanctis
auribus illa tuis.
Propterea q̃tum potui
grauiora petiui:
Quęq; tuo possint ap
tius ore lege.

Whiche a preest may wryte / nat hurtyng his estate
Nor of honest name / obumbryng nat his lyght
And that a knyght may rede / after his manere rate
To this I prepare me / after my symple myght
For long haue I mused / and studyed day and nyght
What mater I myght wryte / to pour auctorite
To testifye my loue / and my fydelyte

In whiche two I knowlege/ my self vnto you bounde
Wherfore/to recompence your dedes ipberall
At laske/longe tyme musyng/ mete matter haue I founde
Thatis the foure vertues/ surnamed cardynall
Whiche comely to be vsed/ are vnto man mortall
For them and theyr sueris/ god doth alway cõmende
Wherfore to my power/ to wrote them I intende

To you these accordeth/ these vnto you are due
Of you late procedyng/ as of theyr herd fountayne
Your ipse as example: in wrytyng I ensue
For more than my wrytyng/ within it can contayne
Your maners perfourmeth/ and doth therto attayne
So/ to wchyng these vertues ye haue in your lyueng
More than this my meter/ contepneth in wrytyng

My dytyes indyted/ may counsell many one
But nat you/ your maners surmounteth my doctryne
Wherfore I regarde you: and your maners alone
After whose lyueng my procesle I combyne
So other men instructyng/ I must to you inclyne
Conformyng my processe: as moche as I am able
To your sad behauour/ and maners cõmendable

But though your hye courage/ belongyng to a knyght
Muse on greter matres/ than I intende to wryte
Yet all thynges enbed at mornyng or at nyght
Rede this my rude verser/ at lapser and respyte
The Egle at all seasons/ hath nat her most delyte
To sipe vp the cloudes/ nor hyet in the Ayre
Some tyme nere lowe feldes/ her pleaseth to repayre

And oft hath she pleasour/ in sleyng nere the grounde
So/ when greuous cares/ will greuõ to you resyte
And when your wyfe from theyr/ for season is vnbounde
Graunt than to our muses/ some pleasure and delyte
That gladly for to here you/ gladly I indyte
My spyrit shall reioyse/ to here that in effect
My werkes ye shall rede: And them mende and correct

For thoughe the rude metter/ my matter I compyle
Wey shall counsell you/ [illegible] to rede
Your tong shall it polish/ [illegible] and style
But this rdyng emitty fig I purpose me to spede
To shewe in what wyse I purpose to procede
First of all in prime tyme I go to shryne
Of fayre lady prudence/ mother of all vertue

Quippe ꝙ ardebã nostrã te noscere mentẽ.
Præstare & fidei in te monumenta meæ:
Quatuor en scripsi vir tutum munera versu.
Quę deceat hoies: quę probit ipse deus.

Hæc tibi cõueniũt: hęc sunt tibi debita: tanq
Nuper de sancto fonte profecta tuo.
Tu/ velut exẽplar scriptorũ/ & forma meorũ:
Quod bene conscripsi plenius ipse facis.

Hæc alios/ nõ te/ potestũt mea scripta monere
Scripta monẽt alios: tu mea scripta mones.

Et maiora licet sacra sub pectore versẽs:
Nostra tamẽ legito: cũ dabitur ipsa quies.
Nõ aquila ærias semp petit ardua nubes.
Proxima sed terris illa aliquando volat.

Sic tutum cessant graniores pectore curæ
Præsta aliquid musis carminibusq meis.
Legabor: tãto si pectora legantur abore.
Et fiãt lima si meliora tua.

Prima canenda venit mater prudentia rerũ.

Iustitia hinc lumẽ mox trahit alma suum.
Post animꝰ magnꝰ/dura oia ferre paratus:
Scribitur/in fine mens moderata mihi.

Of whom lady Justyce/wyth her holy lyght
Of whom next enspyng/I wryte with bryefe
Than thyrdly I purpose/for to discrybe the myght
Of a valiant courage/or magnanymyte
Redy for to suffre/all harde aduersyte
And than last intende I:by the deupne suffraunce
To describe the maner/of lady temperaunce

Quattuor ẽ currũ totidem fecere rotarum.
Quem si quis scandat magnus et altus erit.
Nec minꝰ a cũctis spectabit ille triumphãs.
Quã toto si quis victor in orbe foret.

These four are four wheles:to charet of bertue
To whiche/who ascendeth/is great and glorious
And as a conquerour/hym selfe playne shall he shewe
To all maner people/triumphant and famous
And shall be reputed/moche more victorious
More eurouse or happy/more strong or fortunate
Than if the hole worlde/by hym were subiugate

Hunc currũ rari reges egere ducesq;.
Rara etenim virtus ẽ quaterna solet.
Ergo recognoscas tete mea scripta legẽdo.
Te tanq̃ in speculo/dũ legis ipse vide.

Fewe kynges/fewe pryces/or worldely gouernours
Haue into this charet/ascended perfytely
For many in the worlde/haue ben great conquerours
And them selfe haue suffred/subdued of folly
But agayne to purpose/my matter to apply
Conspyder ye your selfe/in redyng my wrytyng
And as in a myrrour/contemple your lyuyng

Cẽsor addes:nũ quid pero dũ fingere formã:
Mens bene quod vidit est imitata manus.
Sed iam virtutum seriẽ narremus ab ortu.
Principijs notꝰ omnia clara magis.

Nowe be yemy Juge/in wryting/if my hande
Shall these four ymages/forge as they ought to be
Or if the hande fulfyll that mynde doth vnderstande
This thyng to determyne/haue ye auctorite
Nowe wyll I here begyn/to wryte with bryefe
Wherof these four bertues/haue their originall
For whan the grounde is clere/the wacke is clerer all.

De quatuor fontibus honestatis:qui a ratione habent originem.

Here folowyth the four fountayns or welles of honeste/whiche of naturall reason/haue their begynnyng originall/and of whom the four cardynall bertues sprygneth.

Principio omnipotens cælũ/terrásq; creauit:
Et statuit pprijs cũcta elementa locis.
Hinc cælũ ornauit stellisset gramine terras.
Aera pennatis:pisce repleuit aquas.

AT the fyrste begynnyng/our lorde omnypotente
Fourmed beupnesse/as wytnesseth scripture
And to their proper place/ech euery elyment
Than garnysshed the heuyn/with sterres bryght & pure
And the grounde with trees/and gentle herbes the verture
And beestes in their kynde/than fylled he the ayre
With many folde bygnes/of fethers bryght and fayre

Than stored he the see/ with fysshes in theyr kynde
All thynges thus ordered: and plesantly ornate
Lyke hym selfe he fourmed man of most noble mynde
And all lyuely thynges/ to hym made subiugate
At his will obeyng/ whyle he kepte his estate
Thus made were all beestes/ to man obedyent
And man onely subiect/ to god omnypotent

Than god hym exalted/ to haue dominion
Ouer the brode worlde/ and therto dyd hym able
Of his goodnesse: mankyng hym partner of reason
Wherby he dyffereth: from beest vnresonable
Whan man had this treasour/ and gyft incomparable
By reason he began/ to compase in his mynde
And serche the secretes/ of thyng of euery kynde

¶ Of the originall of prudence.

So mankynde aduertyng/ & pondryng by wysdome
Thynges gone and passed/ and also thyng present
He seeth for certayne/ what semeth for to come
And agaynst it happyn/ is nat improuident
But maketh prouyson/ for all impediment
Of thynges necessary/ wantyng nothyng at all
But hym selfe preparyng/ to chaūces or they fall

Hym selfe so disposyng/ by reason prasident
Thyng passed to consyder/ thyng present well to frame
And for thynges cōmyng/ well to be proupdent
Thus of a prudent man/ deserueth he the name
These thynges consydred/ than reason is the same
Whiche ioyneth man to man/ for loue of company
For cōmunyng/ comfort/ and socour necessary

¶ Of the origynall of Justice.

And so/ whan moche people comoyned is in one
Reason hath them moued/ to be obedient
To suche as excelleth/ in wysdom and reason
Wherby the cōmon wele/ of eyte excellent
Hath fyrste chefe begynnyng/ & greatly doth augment
Than reason requyreth/ to ordeyne ryghtwyse lawe
Transgressours to chastice/ and to kepe vnder awe

To socour and defende/ the weake and Innocent
And proude rasshe rebellers/ with reason to chastyce
Thus: eche state them bynderth/ to be obedient
By instinct of reason/ to lawes of Justice
And eche in his order/ hym self to exercyse
For drede of correction/ nat presumyng to do
But lyke as he hym selfe/ wolde gladly be done to

Inde hoiem faciens simile: sibi subdidit illi
Omne animans: terris imperiumq; dedit.

Hūc et participē rationis fecit vt illa
Differat a reliquis dissociante feris.
Hic igitur: tāto tōnis munere fretus:
Scrutari incepit oia mente sua.

Atq; dum preteritis que sunt præsencia nectit
Qualia sunt certamē te futura videt.
Propterea q; parans illis quodcūq; necesse est

Prudētis meruit: nomē habere viri.
Atq; eadē ratio multos coniunxit in vnum
Colloquij causa/ pregsidijq; simul.

Impulit & cœtus cogi parere iubentis
Vrbibus & positis viuere lege viros.

Præcipuũ in sobolẽ pa
trib⁹ generauit amorẽ
Inq; alios sicut sangui
nis ordo iubet.

This sayntlawe of nature/ingendred hath of kynde
In fathers and mothers/a loue most prynceppall
Inenst theyr dere chyldren/And after that doth bynde
Them to theyr progeny/In loue most specyall
To suche/as of theyr blode/they know nerest of all
Thus loue in degrees/by nature shulde agree
After the degrees/of consanguynyte

Hinc patres curant na
tos omni arte tueri.
Hinc nati patres ꝑ pie
tate colunt.
Hæc iubet officijs ho-
mines certare vicissim

And therfore the Parentes/endeuor with all arte
Theyr chyldren to defende:to conforte and mayntayne
The chyldren in lyke wyse/of nature do theyr parte
For pytie to worshyp/theyr dere parent agayne
This Justyce cõmaundeth/this nature doth constrayne
So reason sayneth man/as brother vnto brother
To contende in kyndnesse/and doyng one for other

Inq; vicem aduersis re
bus adesse iubet.
Hæc inter populos: et
reges fœdera nectit.
Hæc inter raros iungit
amicitias.

Eche other to cõforte/whan is necessyte
Thus reason contayneth/the bondes of concorde
It peas reconserueth:loue/fayth/and charyte
Betwyxt kyng & kyng/and bytwene lorde & lorde
Thus reason by Justyce/excludeth all discorde
For whyle euery parsone/by iustyce hath his ryght
It is a brutall fury/in batayle for to fyght

Plus tñ officijs cert⁹ it/
opibusq; ferendis.
Quidonante deo plus
rationis habent.
Sic hoim comitas fir-
mata/& virib⁹ aucta ẽ,

But suche as in ryches/and reason doth habounde
By the gyfte of god/to them granted of grace
With ryches and reason/these stryue as they are bounde
Must the poore to socoure:in euery nedefull case
Thus gentylnesse of man/augmenteth with solace
Thus maners augmenteth/thus chastesed is vyce
And vertue auaunced/by reason and Justyce

Sic aucta imperia mu-
nere iusticię.

Emperes thus augment/by Justyces rewarde
And most souerayne gydyng/Thus is benygnyte
From man to man shewed/Thus maners go forwarde
And brauches delateth/of peas and vnyte
Thus chastised is synne/and all enormyte
And all thyng reduced/to ryght by rectyon
By meane of Justyce/prouydyng of reason.

¶ Of the dygnyte of magnanymyte/or strength of
mynde.

Hereby more: by reason: groweth in mānes mynde
A naturall desyre/ alway with busy cure
Thynges hyd and secrete/ to serche/ knowe and fynde
Of trewe & parfyte gode/ the knowlege to procure
Whiche knowlege obteyned/ whan they therof be sure
Of natural instynct/ this reason doth man moue
Suche treasour obteyned/ moche feruently to loue

Reason also moueth/ man: greatly to labour
To serche and haue knowlege/ of trouth and verite
For certaynly to man/ can be no more pleasour
No more iocunde pastyme/ nay nor felycyte
Than dayly for to lerne/ and more prudent to be
To lauer and perceyue/ by reason what is ryght
Than clered is his mynde/ with pfyte in ward lyght

Wherfore oft it happnith/ whā mā the trouth hath fouide
His mynde is so feruent/ for to defende the same
That for the loue therof/ he careth for no wounde
No hard thinge nor greuous/ can hym subdue nor tame
No chaūce/ nor no labour can myttigate this flame
No tyrant/ by turment by deth/ nor other payne
From mayntenāce of trouth/ can hym moue or cōstrayne

Thus is his bolde spyryte/ in maner inuincible
In hard chance he coūteth no great difficulte
No labour nor trauayle/ he counteth impossyble
In the trouth defendynge: Thus clerely may we se
How we of reason spryngeth hye magnanimite
And boldnes of spyryt/ which trouth for to defende
Both blode/ lyfe and goodes/ refuseth nat to spende

This thirde noble vertue of magnanimite
Thus ryspnge of reason: some men cal fortitude
Protectour of the trouth/ and for symplicite
Renouncynge no rigour/ nor no solycitude
Called is it strengthe/ of comon people rude
Or boldernesse of spyryt/ but nowe let vs auance
Our style/ to declarynge/ the grounde of temperance

¶ Of the begynnynge of temperance.

yet reason hath one myght: nat to be counted small
Wherby: it enryteth/ man to seke
For to beholde thynges/ fayre pleasant and formall
And to take great pleasure/ therin spynge they: be wyse
Wantonely by reason/ perceyueth and seeth se
How we goodly an ordre/ and what beautie ornate
Is in worldly thinges/ of god almyghty create

Pretera innata est ex
hac ratione cupido.
Mentibus vt semper ab
dita nosse velint.
Vt verū simplexq; bo-
nū deprēdere cupiēt.
Et postq̄ norint/ id ve
hementer ament.

Quippe: q̄ est hōi ma-
ior non vlla voluptas.
Illa: qua discit/ conti-
nuoq; sapit.

Sepe igitur veri sic ser
uet amore reperti
Mens nihil vt duri ref
puat illa pati.
Casib⁹ haud vllis/ nō
vllo victa labore:
Pro vero est mortī nec
cia terga dare.

Tertia sic virtus mās
alta/ & magna vocata
est.

Quae semp custos sim-
plicitatis adest.

Nec parua illa quidē
vis est rōnis habenda
Per quā nos nimiū cer
nere pulchra iuuat.
Quanta: ineffabilis re-
bus vel quāta venustas
Solus homo sciens pul
chra: atq; videt.

Hanc igitur facie mũ
di formamq decoram
Cũ sapiens spectat: di
ligit atq probat.

Therfore whan the wyse mã this beate doth beholde
Cõly dyrynge this shap / and pleasant fourme mundayne
He prayseth the fayrnesse/ with laudes many folde
And knoweth by this fourme/ the feurme foueraynе
Than reason reuoketh/ vnto his mynde certayne
That than is thinge decent/ and synguler beaute
Whan all thinge proceedeth/ in ordre and degre

Tũ secũ loquit. Quã
tores pulchrior esset
Si tantus nostris mo
ribus ordo foret.
Propterea exẽplo re
rum cõponere mores

Whan man this reuolueth/ delytynge in his mynde
Than sayth he to hym selfe: O lorde eternall kynge
If so goodly ordre/ in maners of mankynde
Were diligently obserued it were more pleasaũt thinge
Wherfore he contendeth/ by reason hym gydynge
After suche example/ of outwarde thing mundayne
His owne lyfe and maners/ in ordre to constrayne

Nititur atq aio tra
dere tale decus.
Ergo nil sordis nil &
cõmittere inepti.
Prouidet: et nullam
prorsus habere notã.

And suche inwarde beaute/ to gyue vnto his mynde
Is in outwarde thinges/ he dothe beholde erpresse
Wherfore he prouydeth/ as reason doth hym bynde
To conforme his maners/ to so fayre comlynesse
Sufferynge in hym selfe/ no foule vnclenlynesse
No vice nor dissordre: nor other spot at all
In wordys dysolute: nor warkes sperpall

Ne quid vel nimiũ fa
ciat/ vel põdere mãcũ
Sitq deus reb' tẽpo
ris/ atq loci.

So that no maner faute/ nor blame in hym be founde
By passynge/ in his dedes: due ordre or measure
In doinge ouer moche: or lesse than he is bounde
Or nat in dewe season: repugnynge to nature
Therfore dothe he study/ and muse with busy cure
His dedes to redresse/ and do in euery case
Accordynge as requireth/ the season tyme and place:

Denicq sic animo vir
tus moderatio surgit
Ordie quę quarto cõ
numeranda loco est.
Quattuor has igitur
ptes cõprendit hone
stum.
Quas omnes ratio cõ
ficit ipsa tibi.

Thus ryseth in the mynde/ the fourth noble vertue
Called Moderacion/ or elles Temperance
Whiche vertue auanceth: and vices doth subdue
Condutinge mankynde/ in goodly gouernance
So: these four contayned/ shall they haue auance
To the sure professyon/ of perfyte honeste
And fyxte vpon reason: all four grounded they be

Sed deus hãc homini
rõnem cõtulit auctor
Natura vulgus dicti
tat esse deum.

Which reason is graunted/ by god vnto mankynde
As moste soueraynе auctoure/ and gouernet moste sure
All if comon people/ dull/ ignorant and blynde
Ascribeth this hye gyft: some tymes to nature
Ytakynge/ as god: agaynst iust scripture
And symple creature/ exaltynge with honour
Whiche onely belongeth/ to god our creatour

But fauorable reder take thyne election
Whether thou wylt call/these vertues cardynall
The gyftes of nature/procedynge of reason
Or rather the gyftes/of hye god immortall
As touchynge my dute/this thinge persouem I shall
Of these four dystynctly/to fynysshe this treatyse
Unto the laude of vertue/and reprouynge of vyce

And fyrst shal I begyn/at vertue of Prudence
Fyrste grounded on reason/of whome the other thre
Procedeth as braunches/of hye preemynence
But fauorable reder/where thou shalt here or se
Oughtsoundynge in my warke/agaynst grauite
Or nat comely ordred/in meter or substance
Correcte I requyre the/my symple ignorance.

Of the fyrste Cardinall vertue named Prudence.

The fyrste place and partye/longyng to honeste
Is the noble vertue/which called is Prudence
This teacheth for to serche/the clere dyuersyte
Bytwene good and euyll/or vertue and offence
Bytwene treuth and falshed/it sercheth dyfference
And this inquysicion/to man is naturall
And more conuenient/than other thynges all

No thinge is more propre/nor apter to mankynde
Than to haue clere knowlege/of thinges naturall
For of euery man/this is the wyll and mynde
To loue to haue knowlege/and perceyue thynges all
Except some blynde wretches/nat humayn but bruttall
Onely in the wombe/as beestes delytyng
Wan wold haue vnknowyn/to hym playne lyue thing

All thynges he sercheth: al thynge consydereth he
In mynde them reuolaynge/with perfyte dylygence
For he counteth it foule: yll/and dyshoneste
To erre/as ouerlene in wronge/by negligence
But that man is called/a man of true prudence
Which treyeth forth the trouth/dyscerninge good fro yll
Honest from dyshoneste: and doth the best fulfyll

Siue igit placeat: nature numera dici;
Siue dei: arbitrium lector habeto tuum.
Hoc ego pstabo distincte vt singula tractem.

Primũ & prudentis ordine munus erit.

De prudentia.

Prim⁹ honestatis locꝰ ẽ disquærere: quid sit
Verũ/vel falsum: quæ mala/quidue bonum.
Hoc adeo in hoīs naturę/et viribus aptũ

Nil magis vt propriũ nil deceatq; magis.
Ducitur ois eni mortalis amore sciendi:
Prorsus vt ignotũ nil velit esse sibi.

Omnia vestigat solers et mente volutat,
Nã labi/et falli turpe malumq; putat.
Est vere prudẽs: quisq; quis discernit honestũ
Aturpiter tantũ possit honesta sequi.

Hoc nō discernet: nisi qui meritur idipsum.
Vt natura sua iudicat et ratio.
Nō quę quisq; prouat: prudens ea recta probabit.

But no man is able/this perfytely to trye
Nor dyscerne thinge honest: from bad & dyshonest
Except he it measure/and ponder perfytely
By naturall reason/tugyng within his brest
Nor the parfyte wyseman: alloweth nat that best
Which moste is cōmended/of people imprudent
Or vnstable cōmons/of wylful Jugement

Sed: quæ iudicio comprobat ipse suo.
Hoc sed iudiciū ratio dominata gubernet.

But that thyng he demeth/honest and cōmendable
Which he hym selfe iugeth/in his intencion
But this same iugement/may nat be discrepuable
Nor wanderynge at pleasour/but subiect to reason
To whom the appetyte/in lyke condycion
Must be obedient/and wyll/as seruitour
Reason alway regent/chefe gyde and gouernour

Pareat & sē̄sus: vt puer atq; comes.
Verū/quo leuius rectū dignoscere possis:
Hic quasi pspicies singula lector habes.

As the chylde obeyth/his mayster hym teachynge
And as pylgrymes folowe/their gyde to flye daunger
So wyll and appetyte/to reason in all thynge
Must obey and folowe/than iugement is dere
But that this same vertue moze playnly may appere
And lyghter to knowlege/here reder thou shalt fynde
Eche party dyscrybed/distynctly in his kynde

¶ Two fautes to be eschued in prudence.

Imprimis igitur quisquis pquirit honestū:
In vita agnoscat ee ca uenda duo.
Est vnūme scire putet: quę nescit: et illis
Hęreat/vt certis: credulus ipse sibi.

Therfore/who requyreth to purchase honeste
And laudable lyfe/by vertue of prudence
Ware of two thynges/in lyuyng must he be
One is/that he count nat/hym selfe to haue scyence
Of thynge whereof he hath/playne none experience
Nor knowlege/as cleuynge to his owne fantasy
And pryuat opynion/mentaynynge hardely

Plurima nāq; latēt cęcis abstrusa latebris:
Quę neq; de facili q̄sq; videre potest.
Ergo illis temere tu consentire cauto.
Ne capiat facti te cito pœna tui.

Hym selfe countynge certayne of thyngys incertayne
And lyghtly beleuynge/what falleth to hys mynde
For many thynges be hyd/and nat clere nor playne
But with obscure knowlege obumbred of theyr kynde
Which of a wyse person/are nat easy to fynde:
Wherfore beware/rashely to these soone to consent
Lest thy hasty dedes/soone cause the to repent

Hic op⁹ est studio: hic cura/et rēpore longo.
Hic quoq; pceptor for te vocandus erit.

In suche obscure thynges/requyreth great study
Great cure and compalynge/longe tyme and dylygence
And here parauenture/man must hym nede apply
To call for a mayster/experter in scyence
Of suche secrete thynges/hauynge experyence
And in suche hye thynges/doth profyte farthermore
Experience and prose/of thynges done before

And the faithfull hertes of frendes sure counsell
In suche thinges doutfull (if thou to them resort)
Shall greatly the profyte and trouth vnto the tell
But in suche thinges doutfull it is to man confort
To serche both parties To reason to resort
Both wysely dyscussynge by serche dyligent
That what so euer fall come nat vnprouydent

Proderit in multis simul experientia rerū.
Proderit & fidę pectus amicitię
Rebꝰ in ambiguis partes scrutaberis ambas
Vt quęcunq; venit; tibi tuta cadat.

As wele as for the good prouyde thou for the yll
As wele one as the other may fortune for to fall
To prouyde one partye it is nat parfyte skyll
Thou muste before daunger ymagyne daungers all
And than for them puruay by wyt substancyall
One party prouyded an other negligent
And lame this nat semeth a wyse man and prudent

Non satis est istam partem munire, vel illam:
Altera si restat debilis atq; vagans.

It is nat full ynoughe whan serpentes men assayle
Al onely for theyr mouthes to make prouysion
Man must in lyke beware both of the toth and tayle
For thoughe the toth trencheth the tayle bereth poyson
Wherfore so behaue the in euery season
That thou say nat after I thought this shulde nat fall
For without dysworshyp thus sayth no man at all

Non bene prouidit: tā tū qui a dente colubri
Cauit. nā pariter cauda cauenda fuit.
Sic age: q; nunq̄ dicas. non ista putaram.
Nō sine dedecore fertur id ore viri.

Nor suffre nat this thynge also the to dyscrye
Which many hath dyscryed debo wtyng from honour
In theyr owne cōceytes whyle they these pleasour haue
Led blyndly as beastes in bydyll of errour
All thinge countynge honest whiche is to them pleasour
Whose luste is theyr lawe from suche thou muste declyne
Lest thou them ensuynge fall heedlyng to ruyne

Nec te decipiat quod dā quod decipit illum
Dū quęcūq; sua recta & honesta putant:

Suche onely ensuynge theyr pryuat iugement
To theyr own errours as vyle seruaūtes subiecte
By lene nought aboue them can be more excellent
And nought can them alter nor moue to good effect
No counsell nor reason: theyr myndes can correct
Aboue all good reason reigneth there iugement
And obstynate purpose as alles imprudent

Iudicio addicti ꝓprio seruiq; suorum.
Errorum credunt se nihil esse supra.
Auelli nequeūt vlla ratione, vel arte.
Iudiciumq; omni plus ratione valet.

As fathers haue custome oft tymes to cōmende
The lose of theyr chyldren product in errour blynde
Rely in all crymes theyr fautes to defende
As paynters & grauers or poetes hauynge mynde
In paynynge or grauynge or fresshe meter to fynde
Cōmendeth theyr werkes and thynketh them pleasant
So toyeth in foly blynde soles ignorant

Vt solite patres natorum crimina sępe.
Laudare. et bonis credere digna suis.
Vtqui fecit opꝰ sculptor, carmenq; poeta.

Sępe is phidiacū sper-
mitt& arma virum:
Sic isti ꝓprios mores
venerantur:adorāt.
Quęq; alij faciūt vt vi
ciosa:premunt.

In ouerlene poet/dare great Maro despyse
His owne art delptynge/indyted folysshly
The paynter despyseth/Apelles in lyke wyse
And Phedias/dispyseth the grauer semblably
So some dotynge foles/in errour led blyndly
Cōmende theyr owne maners/& prayse aboue althinge
All other mennes warke/extremely deprayuinge

Quippe:q; a rerū fallā
tur amore suarum.
Nec nisi se seipsos ꝑ-
fus amare queunt.
Quicquid hāt ipsi gē-
mas:aurūq; licentur.

What causeth suche folly/what moueth this errour/
Forsoth this is chefely/the grounde originall
In theyr owne conceptes/most resteth theyr pleasour
And saue theyr owne myndes/they loue no thynge at all
Theyr own wysdome coūt they/moche clerer thā christall
Aboue precyous stones/and prayse it aboue golde
As able for to teache/and gouerne ynge and olde

Tanq̄ vile lutum cūcta
aliena ferunt.
Is ratio explosa ē:atq;
omnis quęstio viri.
Ii minime distāt a pe-
core:atq; feris.

But other mennes reason/they counte as fylthy clay
This namely doth asses/set in auctorite
From suche is all reason/and trouth dryuen away
And prudence subdued/brought in captyuyte
Suche wretches in lyuynge/moche dyfferent nat be
From vyle brutall beestes/which lyuenge in theyr den
Cōtemneth vertues maners/and cōynge of all men

Quisquis/naturæ quæ
sunt cōmunia nō vult.
An partē e proprijs ꝑ-
beat ille bonis/
Atsi te talis casu sub-
redserit error:
Vt minimū tribuas par-
tibus ipse tuis:

What man of thynge cōmune/belongynge to nature
Dispyseth to departe/as reason doth requyre
Of his proper goodes/howe can a man be sure
To haue some small parcell/if none of neede despyse
But if lyke blynde errour/do set thy mynde on fyre
To thyne owne opynion:to gyue to sore credence
yet leaue this and leane thou to men of more prudence

Tūc videas:quęcūq; tē
nēt sanctiq;/boniq.
Atq; ea tu credas eē te-
nenda tibi:
Plus oculi cernūt mul
ti sub luce serena:
Quā videt in tenebris
vnus ocellus iners.

And in mynde endeuoyre/to consyder and se
What wyse men obserueth/whom vertue dothe inflame
And what men obserued/of wyt and graupte
Than thynke it necessary/for the to do the same
Thus mayst thou wyn wysdome/laude/honour & good name
For dyuers eyen seeth/more clerely by day lyght
Than an one yed blynarde/darke wanderyng by nyght

Atq; eū consilio cōsta-
bunt omnia certo.
Tunc age matures sit
procul ipsa mora.

Thus fyrst in all dedes/requyred is counsell
But whan all thynge standeth/determyned certayne
Than all faynt delayenge/thou must from the repell
And soone do thy purpose/and dede/with hast sodayne
Whan counsell is taken/delayenge is but vayne
For oft man abydeth/tyme more conuenient
Whyle chaūces/and causes/fall lesse expedient

For many be/whiche counsell before with perfyte hede
Proupdynge all chaunces/whiche may by fortune fall
And whan they at endyng/shulde come vnto the dede
Than by sluggysshe slouth/they do no thynge at all
Such count I nat prudent: none wyse/so wyll they call
For that part ompt they/wherto they shulde procede
Is chefe and principall/that is the very dede

Sūt multi segnes: & lē
ti pondere facti:
Cōsultēt quis optima
quæq; prius.
Si neq; cēcendi pruden
tes nāq; relinquunt.
Partem: quæ prima est
officijq; caput:

If nought be reduced/to purpose and effect
Without dede concluded/what valour hath counsell:
Whan to faynt cowardyse/wyse counsell is subiecte
Than farre from effect/doth all prudence expell
What shulde the gardyner/with pympe or grafftynge mell
Or grene bowes bargyn/with leaues and blossome
If no frute in season: shall on the trees come

Nō aliter virides flo-
rescunt arbore rami
Si nequeant ꝑprio tē-
pore poma legit.

What shulde a man of warre/or subtyll capptayne
Assemble a great armye/shewynge his pompe and glory:
And mustre in the felde/crakyng all day in vayne
Without wyse entreaty/or fyghtynge for victory
What shulde the husbandman/in lande or territory
Compt sede/or labour his feldes euyn or morne
Except he in season/may of the same reape corne:

Nec secus in mediis se
tactant agmina cāpis.
Si conserta manꝰ nul-
la trophea refert.
Sic etiā cultis mādan
tur semina sulcis:
Ni segetes tostas falce
sonante metās.

All thynges are vsed/for profyte of the ende
The fruyt and auantage/is conforte to labour
And in warke all wysemen/vse vertu to cōmende
Thus counsell without dede/is but of small valure
But this nat withstandynge/he deserueth honour
Whome vertue by counsell/to good dede doth enflame
All if he want power/for to perfourme the same

Ois enim fua laus vir-
tutis facta requirit.
Nā sine re prodest con
siluisse parum.
Nō tamē ille caret vir
tutis laude perenni:

For many haue wyse counsell/discrete and prouydent
But they: wyll is letted/by faynt infyrmyte
Other some haue counsell/and fynde impedyment
By wantynge of ryches/and weyght of pouerte
But all suche as worthy/cōmended for to be
For all if they: power/may nat the dede fulfyll
Yet ought we the to laude/for they: good mynde & wyll

Qui bona consultat si
gerere illa nequit.
Nā prohibet multos
morbꝰ: nam sæpe facul
tas.
Cōsiliꝭ rectis nō sinit
esse locum.

Philosophers also/and other of wysdome
Which: haue by wyse wrytynge and endelesse memory
Informed and cleped/longe tyme for to come
And taught vs blynde wretches/from troubles trāsitory
These also deserue nat/a lytell laude and glory
But clere fame immortall: syth by they: good doctryne
Ryght many to good order/as called fro ruyne

Philosophi parit lau-
dem/famāq; meritūri
Qui bene scribēdo se-
cula longa monent.
Secundum victum in
prudentia.

Est aliud vitiū lōguꝫ
consumere tempus:
In nimis studijs ardua
quęq; sequi.
Difficiles etenim res
quędam ídaginis altę.
Quæ tamen haud ali-
quid vtilitatis habēt.

¶ The seconde faute to be excluded frō prudence
¶ There is yet in prudence/ a nother faute and cryme
And that is/ whan people agaynst good reason
Wasteth and spendeth/ in vayne study/ longe tyme
Serchynge thinge/ excedynge/ theyr dull dyscretion
For some thinges hard be/ in inquisicion
Requirynge great study/ longe season and respyte
yet graunt they no profyte/ no pleasour nor delyte

Nāq; nihil fini ꝓsunt
nec moribus ipsis:
Solicitēt animos no-
cte/ dieq; licet.
Aut si vt recto possunt
conducere fini:
Hæc/ plusq̄ finis: sola
petita iuuant.

For all if they trouble/ the myndes day and nyght
Of suche as them study/ yet this one thinge is true
Theyr endynge is fruytles/ they knowen: gyue no lyght
Theyr studentes to gyde/ to maners nor vertue
Or if they coude do profyte/ yll maners to subdue
Or to purchase vertus/ yet lesse is theyr aueyle
Than they gyue in serchynge/ of laboure & traueyle

Quid ꝓdest varios stel
lārū inquirere cursus/
Quid res/ & causas no
scere inepte petis?

And pleasour more they gyue/ in serchyng them onely
Than profyte or pleasour/ procedeth consequent
What profyteth it man/ to serche busely
The courses of sterres/ hye in the fyrmament
What helpeth this study: here is the tyme myspent
Un wyse man: what wylt thou/ beste we thy dayly cure
Superfluously to knowe/ the secretes of nature

Quid cupis Inumeras
discēdo ꝑplectier artes
Et toto veros orbe
te ferre strus?

Or causes of thynges/ aboue reason humayne
Whiche ar more labozious/ and hard than profitable
Wherto doste thou study/ to purchase and obtayne
The sciences of artes/ or crastes innumerable
Or to recount the coūtrees/ and landes varyable
Ouer all the worlde/ where both the lande and nacion
Had theyr fyrst begynnynge/ and situacion

Quid gaudes nodis cū
ctos vicisse sophistas/
Aut verbis totum deti
nuisse forum?

Wherto dost reioyce/ thy wyttes to apply
To resolue or argue: with wordes superflue
The knottes intricate/ of bablynge sophystry
In subtyll conclusions/ the wyest to subdue
All these/ if thou wyse be: are scantly worth a hewe
What profyteth to study/ in glosynge of the lawe
Syth lawe without good lyfe/ is scantly worth a strawe

Si sapis istoꝝ nil quic-
q̄ pertinet ad te.
Simplicius multo est:
quod didicisse decet
vt recte viuas: discas:
moriarēq; recte.
Hæc duo sunt nra vi-
uimus et morimur.

If thou be wyse/ of these/ nought longeth vnto the
That thynge whiche to lerne/ to man is more comely
Is greatly more easy/ and more symplycyte
That is/ well to lyue: and to dye tyghtfully
These lōgeth to mankynde: we lyue and we shall dye
These two wele to ordre: to goddes hye pleasour
And helth of our soules: we namely shuld labour

It is a playne study/plesant and profytable
In these bothe our study/to exercyse and vse
And lyght is that lernynge/iocunde and delectable
Which lygneth to vertue/and vices to refuse
Wherfore/we shulde chefely/both study thynke and muse
What may make vs happy/and to good endyng bryng
And certaynly this study/is but a esy thyng

Est simplex studium vt
recte versemur vtroq;
Et facile est: quod nos
numerare vtroq; beet.

Than/on this poynt groũde the/heron prefixe thyne hert
And lerne the playne passage and way to this wysdome
But whan thou art entred/agayne do nat depart
But kepe it/vntyll thou to parfayte vertue come
Folowe nat the maner/of many/whose custome
Is all theyr lyfe dayes/cõtynually to spende
In lernyng of this way: vnto theyr latter ende

Ergo pri⁹ discas: quid
te præstare beatum
Possitiet id toto pecto
re fige tuo.
Disce viã pariter: qua
perueniatur ad illud.
Quã simul ingrederer
perpetuoq; tene.

But as myndlesse wretches: neuer entre they the same
Vsyng barayne labour/and frutiesse soze trauayle
Alas/man abused/howe moch art thou to blame?
In lernyng of this way/what profite oz auayle
Fyndest thou/oz pleasour/but great cause to bewayle
To lerne wele and lyue yll/of reason thou must graunt
Thou/foz all thy cõynge/art wozse than ignozaunt

Nempe viã multi per⁹
discunt tempore toto.
Nõ tamen amẽtes in⁹
grediuntur iter.
Quid didicisse viã pro
dest quã pgere nolis?
Turpior ignaro factus
es ipse sciens.

Some foles offendyng/are som what excusable
By reason nat parfyte/and symple ignozance
But thou hauyng scyence/thyne errour is damnable
What lernest thou wysdome/by long cõtynuance
Styll blyndly pseueringe/in thyne mysgouernance
Art thou called mayster/goest thou so long to scole
To be in thyne lyuyng/moche leuder than a fole

Anne viã mõstres alijs
tu deuius erres?
Et moneas alias: quod
minus ipse facis?

What profyteth to lerne/that way is so busely
Wherin/thy leude custome: nat suffreth the to go
Doest thou to teche other: the path and way playnly
And thy selfe in errour: styll wanderyng to and fro
Say/is it nat a foly: and blynde furour also
The kayze way to heuyn: to men to preche and tell
Thy selfe wãdryng heedlyng: and wylfully to hell

Quam stultum ẽ totas
noctes vigilare: dieq;
Nullius vt fructus sit
pater ipse labor.
Sumimus incassum tẽ⁹
pus discẽdo profecto:
Actio ni sequitur mẽs
cepta prius.

What warnest thou other/that thou wylt neuer do
Alas/howe great folly it is: to take suche payne
Both nyght and day watchyng: from study nat to go
That at last thy labour/be frutiesse and barayne
Certaynly/in lernyng/we spende the tyme in vayne
Except the dede folowe all/parfytely to bynde
Which we at begynnynge/cõceyued in our myndes

Actio cum finis discē-
di debeat esse:
Plus pete: q̄ discas: vt
sapienter agas.

Syth doing is the fruyt/ and lernynge but the sede
And many/ lope the frute/ whiche haue no sede atall
And also syth the ende/ of lernynge is the dede
Than seke to do wysely/ moche chefe and pryncypall
Rather than the scyence/ of artes lyberall
Better an idyot/ vntaught and wele lyuynge
Than a vycious doctour/ yll mannered and cōynge

Iure igitur miles reprē-
hēdit philosophantē:
Gymnasio damat duz
nimis ille senex,
Inquit em̄ miles. Dic
o venerāde magister,
Quid sibi clamores /
verbaq; vestra volunt.

Wherfore/ with good reason: and accordyng to ryght
The philosopher olde/ loude in the scole crycnge
Was vnder this maner/ repryued of the knyght
Sayd he/ worthy mayster: assure me of this thynge
What meaneth this clamour/ what meaneth this brau-
What mean all these wordz/ all this dyscord a stryfe (ling
Is hyt wene an husbande/ and a fell froward wyfe

A mane ad noctē mis-
cetis iurgia: nullus
Est alij cōcors. hic ait
ille nugat.
Respōdit sapiēs: O fi-
li quærimus illam.
Virtutē: hanc potuit
quærere nemo satis.
Subrisit miles: Iam-
canus: iā moriturus.

ye braule and ye babble/ from morynyng vnto nyght
Dyscordynge/ One affyrmeth/ another dothe deny
The sage philosopher/ than answered to the knyght
O son/ we endeuoyre and dayly vs apply
In sekynge of vertue/ and trouth/ thus busely
No man hath ben able/ in tymes without myndе
Inoughe these to serche/ nor perfytly to fynde

The knyght in scorne smyled / and to the sage thus sayde
Nowe art thou gray hered/ and tournyng to the grounde
And redy for to dye/ and as a man dysmayde
Haste thou nat yet vertue/ with all thy study founde
What tyme shalt thou vse it: to lyue as thou art bounde
What tyme shalt thy study/ the with the same endue
Syth nowe in later age/ thou sekest for vertue

Es neq; dū virtus ipsa
reperta tibi est?
Quando ergo vteris?
qn̄ tu præditus illa?
An tibi apud manes il
lius vsus erit?

Disce, igitur q̄tū pos-
sis: præstare gerendo.
Et q̄tū discis: perfice-
re q; gere.

What thyng is thy purpose / what thynkest in thy mynde
In a nother worlde/ this vertue for to vse
A strawe for thy study/ thy reason is but blynde
To waste tyme in wordes/ and on no dede to muse
But agayne to purpose: Therfore rether refuse
Superfluous study/ and care superfluous
And tourne thy chefe study/ to dedes vertuous

Nō latet id: potius se
offert querētib⁹ vltro
Id poterit facili pēde-
re quisq; manu.

This lernynge belongyng/ to gettyng of vertue
Is nat obscure/ secrete/ dyffuse nor pally ate
But clere/ playne/ and oppyn: It selfe redy to shewe
To suche as it sercheth/ or wyll inuestygate
Ordo seruād⁹ ne min⁹
dignū p̄sentat digniori

The tre of this scyence/ with braunches decorate
Extendeth nat it selfe/ in altytude so hye
But that man may gather/ the frute ryght easely

¶ The order of thynges requisite in prudence.

Herthermore this longeth vnto the man prudent
To ponder al his dedes/and wayes in balance
Of reason: with due order/mete and conuenient
Endeuoyr fyrst thy selfe/to make theese purueyance
For moost weyghty thynges: and greatest of substance
And than lyghter maters/of lesse difficulte
Proupde in due order/as they are in degre

Prꝛeterea officiũ prudentis noscitur illud:
Ordis vt serues inter agenda modum.
Prouideas primũ: quę sunt grauiora subinde
Cõstituas: digno quę leuiora loco.

It is nat thyng le full from mynde to set a syde
Thy dere wyfe and chyldren: without ayde cõfortlesse
And for thy frende/folke/and seruantes to prouyde
And certayne that persone/wele may we call wytlesse
Whiche with to moche study/faste seknge vayne rychesse
Is a couetous wretche/commytteth wylfully
His soule/lyfe/and body/to mortall ieopardy

Non decet: vt spretis cara cũ cõiuge natis:
De pueris cures: mãci pissq; tuis.
Nec licet: vt vitam: si nul aspernere salutẽ
Dũ nimio studio quęris auarꝰ opes.

Nor man shulde nat commyt/vnto perdicion
His soule/whyle he seketh/with mynde voluptuous
To pleas his fraple body/with delectation
For more than the body/the soule is precyous
What thinge shulde man repute/so dere or sumptuous
For loue therof/to lose his soule: whose great valour
Surmounteth and passeth/all temporall tresour

Non aiam perdas: dũ vis re reddere saluum
Corpore: plus aia nam preciosa tua est.
Quid tãti facias aiam quo perdere spernas.
Quę merces animæ q queat esse tuę.

What profyte is to man/the worlde hole to wyn
And to suffre in soule: sore deedly detrymente
To hell payne adiuged: for vyle pleasure of syn
What man shuld be so mad: for this short lyfe present
Eternally to dye/and dyde endlesse tourment
For nought: but one moment: is thy short lyfe vnstable
If thou haue respect/to tyme interminable

Quis sibi ꝓponat memento viuere paruo.
Aeternum demens vt velit ille mori?
Nec nisi momentã die ci tua vita moretur:
Secula si spectes/& sine fine dies.

A sone fadynge shadowe/is thys lyfe temporall
Cõsumed as a cloude/chased before the wynde
But after cometh lyfe/or deth perpetuall
After thy deseruynge/thy meryte shalt thou fynde
Wherfore prudence warneth man/this to call to mynde
And duely hym to gyde/in order and measure
Of soule than of body/hauynge more parfyte cure

¶ Another poynt belongynge/to vertue of prudence
The straytly cõmaundeth/and chargeth this to do
Hym chefely to regarde/with merkell dyligence
And for hym moste to do/whom thou art most beside to
And chefely beholdon/reason commaundeth so
But if thou be gentyll/and kynde of dealynge
Than muste thou thy maker/prefer aboue all thynge

Hęc cui plus debes cures plus reddere semp

Ante tamẽ grãtus omnia pone deum.

Non licet officij mēor
vt videatis ab ōmni.
Immemor i Christum
sis tamen ipse tuum.
Nō solū aspicias pre-
sentis gaudia vitę.
Sed videas: qualis vi-
ta futura tibi est.

It is nat sufficient/to cal vnto thy mynde
To do thy full dutye/to euery man on grounde
And to chryst thy maker for to be founde vnkynde
To whome: thou by reason/moste specyally art bounde
For these cadūke pleasours/nat onely shold be founde
Prouysion in lyfe/but this chargeth wysdom
To make prouision/for lyfe after to come

Quid magis est hoīs/q̄
voluere mente futura.
Ne qd cōtigeat: quod
grauitate premat.

What longeth more to man/than wyse and ware to be
And to reuolue in mynde/or oft before to caste
All thinges for the come/that no perplexyte
Inuolut hym in troubles/or his wyt ouercaste
We knowe we thinges cōmynge/by thynges gone and paste
And men bs procedynge/abyden haue no care
But suche may We suffer/than ought we to be ware

At vētura quidē mors
est: atq; altera vita:
Quæ premet: aut no-
bis p̄mia grata dabit.
Quę veniet: nullas ha-
bitura é tēpore metas
Sic mala perpetua/ vl
dabit illa bona.

As other haue dyed/in lyke maner shal we
And outher lyfe or deth/bs after doth remayne
To rewarde good lyuers/with great felicyte
Or synners to rewarde/with wo/and endles payne
This lyfe is transytory/but lyfe cōmynge certayne
Hath none ende nor mesure/but is interminable
Gyuenge endles pleasour/or paynes perdurable

Ast velut hæc vmbræ/
celeriq; similima ven-
to est.
Sic bona/ siue mala
dat: peritura breui.
Hic locus est venię tē-
tū dū vescimur aura.
Ius summū nobis alte
ra vita feret.

But this shorte lyfe present/as shadowe fugytyfe
And hastienge as fanes/erect in to the wynde
Hath no stable pleasure/toy/nor prerogatyfe
Nor permanent sorowe/but sone passynge mankynde
Here may man of trespas/both grace and mercy fynde
And of syn remission/if he be penitent
But after is nought els/but ryght wyse iugemēt

Est satis placidos ad
tēpus ferre labores.
Supplicia ætnis q̄ tol
lerare rogis.
Molle iugū collo est: si
quod suscepim⁹ vltro.
Inuiti grauius sed pa
timur onus.

Here is it moche better: more lyght and tollerable
For shorte tyme to suffre/lyght labour of penance
Than after to byde payne/of hyer interminable
And tourment eternall/for our mysgouernance
A lyght wylful burthen/is no payne/but pleasaunce
Where a weyghty burthen/to mānes mynde cōtrary
Is grevous sad/heuy/ and tedyous to cary

Hic medicus Christus
medicat tristib⁹ ęgris
Illic vt iudex frōte ve
rendus erit.

Here/ chryst is a leche/mete and benevolent
Redy for to comfort/all suche as them amende
Here/is he felicitan/to lyke and pasyent
Redy saluts of grace/and mercy for to sende
But in a nother worlde/when this lyfe shal haue ende
As a ryght wyse iuge/he shal to man apere
Of sentence inflexyble/and reuerende of chere

Terrible to synners/ and dyspefull of sentence
To ryght wyse men ioyfull: all daunger set a syde
Wherfore man aduertyse/ this counseileth prudence
For this day moste dredefull: dyscreetly to prouyde
Than of thy disfore mought can thou close nor hyde
But thy selfe/ heuynerth/ and hell/ shall the accuse
Wherfore on this countes/ man specyally shulde muse

Count thou nothynge caduke: vayne/ frayle/ and temporall
To be great in valour: or lyftyng man to glory
But seke that thynge namely/ moste chefe and pryncipall
Which dureth eternall/ nat vayne nor transitory
And prudence the chargeth/ to haue in thy memory
On transytory treasour/ nat moche to set thy mynde
Whiche thou/ without profyte/ at last shall leaue behynde

Vse temporall treasour/ whyle thou art lyuenge here
In charytable dedes/ on poore people that fayle
Lest after thy partynge/ whan thou art layde on bere
Thy good superfluus/ may lyfyll the auayle
Prouyde for harde chaunces/ whiche after may assayle
And make sure prouysion/ in moste pleasour and rest
For after layre season/ oft falleth fore tempest

Loke alway that thou lyue/ constant and ryghtwysly
Change nat thy lyuynge from vertue vpll offences
All if thou be tangled/ with wretched company
But dresse the to suffer/ all payne with patience
For tyme: for here foles: this counseileth prudence
Whan obstynate wretches/ thy doctryne wyll nat aruende
Agayne them/ is foly: with wordes to contende

But euer more beware/ and se thou namely feare
That they re corrupte maners/ nat after thy lyuynge
Dyspose the/ them rather to suffer and forbeare
And parte to comforme the/ as asketh they re dealynge
As now we full of sawnesse/ nowe merp commynge
Varyenge thy maners/ to place/ psons and tyme
But alway conclodynge/ on vertue and nat cryme

Thou seest dyuers wayes/ left leadynge to one place
Thone somtyme open/ thother close and shut
The hande is extended/ somtyme vnderlyke case
And somtyme together/ agayne closed is it
But one manere of hande/ shyll it remayne by yet
And many effects thynges/ are bery of figure
Nat changynge of maner/ in substaunce nor nature

Nancy.

C.l.

Non tu magna putes:
quęcunq; caduca vides
bia.
Id pete: quod durat:
ppetuumq; manet.

Nō etiam serues: quæ
sunt tibi mox peritura

Ne tibi non profint
si qua superfuerint.

Fac juste semper vive
& iunctis iniquis
Nō te commutes: quib
magis aptus eris.

Tunc verō aptus eris
cū iussū tēdis ad illud
Semper: et ad tempus
scis variare vias.

Sepe via ē duplex: quę
ad metas ducit eandē.
Altera nunc clausta est
altera aperta patet.
Vt manus in palmā modo se dishendit: & aptat
In pugnū rursus: & tamen vna manet.

Sic prudēs ſemper iuſtus permanſerit idem
Sed ſumet vultū quos monet ipſa dies.
Nō leuis ſvt vētus: ſed pro re mobilis aſſis.

Ryght vnder lyke maner/ bleth the prudent man
Perſeuer in his goodneſſe/ ryght and ſymplicite
But as tyme requyreth/ his chere vary he can
In fayre moderat wyſe/ to myrth or grauyte
A wyſeman nat ſemeth/ lyght as the wynde to be
Nowe in and nowe out/ in certayne and vnſtable
But as the caſe requyreth/ at certayne tyme mouable

Cōſtans: nō durus: pro poſtrictꝰ tenax.
Nec cito crediderit: ſuerint quecūq; relata
Diſcutias omne quod ſcens eſſe poteſt.

Be conſtant and conſtable/ nat harde and obſtynate
No wyſeman hym sheweth/ ſelfwylled intretable
Nor in his opinion/ all ſeaſon indurate
A man of ſuche maners/ vneth is tollerable
Thynke nat that all tales/ ar iuſt and veritable
But wyſely diſcuſſe thou/ ſuche thynges as may vary
And from the fyrſt repoꝛt/ proue after warde contrary

Falliꝰ et fallit: faciles qui cōmodat aures.
Eſſe a prudente debet vtrumq; procul.

Oft is he diſceyued/ and oft diſceyueth he
Whiche to fleynge tales/ to lyght is of credence
The wyſe man nat ſemeth/ a diſceyuer to be
And to be diſceyued/ is fygne of negligence
Excluded ſhulde be bothe/ from man of clere prudence
O how many prynces/ haue fallen to ruyne
Whiche wolde to vayne tales/ to lyght eares inclyne

Sepe fuit verum quod res cōficta videtur.
Viſaq; res veriſſima re perta fuit.

Oft thynge ſemed fayned/ hath ben certayne and true
And thinge true and certayne/ ſemed vntrue and fayned
Whoſe colour hath cauſed/ ryght many ſoꝛe to rewe
Foꝛ theyꝛ honour waſted/ theyꝛ name and fame diſtayned
Let ſuche haſty credence/ therfoꝛe be reſtrayned
And oꝛ thou gyue credence/ all thynge wyſely diſcuſſe
Prudence: foꝛ thy profyte/ the ſtraytly chargeth thus

Delituit verū quotiēs ſub imagine falſi
Et falſum viri imagie delituit?
Non pprios vultus ſē per mendatia geſtant.
Sepe & ſimpliciras credꝰ eſſe dolus.

O how oft hath hyd treuth/ and ſymple berpte
Lurked vnder ymage/ of falſhode nubilate
And how oft hath falſhode/ ſemynge ſymplicite
Lurked vnder ymage/ of treuth ſo palyate
Wherby ſymplicite/ oft tyme is vyolate
Oft lyes ar cloked/ aperynge treuth ſemblable
And oft ſymplicite/ beſeued fraude and gyle

Vegallentator frōtem ſibi ſumit amictu
Sic qui recta manet/ ſe pius hoſtis habet.

As fayneynge flatterer/ preſumpteth outwardly
In wozde and in vyſage/ a frendes countrenaunce
So ſometyme a true frende/ ſemeth an enmye
Whyle he ſharpely blameth the/ foꝛ myſgouernaunce
yet wolde he by counſell/ tyll honour the auaunce
Be circumſpect and ware/ foꝛ moche better it is
To byde a frendes angre/ than a foes kyſſe

In hyd thynges doutfull/ gyue nat sodeyne sentence
And certayne Jugement/ in thynges incertayne
To callers impoztune/ of wozdes be suspence
Redoublynge delayes/ tyll trenth be tryed playne
Better so than Juge/ and than reuoke agayne
In sentence rempse/ is lesser inturp
Than in heedlynge sentence/ pronounsed hastely

Non tibi de dubijs sententia certa feratur.
Sed suspensa quidem reddere verba potes.

Whan thou shalte ought do/ of vnexpert oz newe
Fyrste ponder in thy mynde/ reuolupnge busely
What maner/ and how great thynge/ may therof ensue
Attempt nothynge weyghty/ in haste noz sodaynly
If thynges may byde/ tary/ begyn thou nat rashely
Foz enterpryses rashe/ hasty and repentyne
At chese thynges bryngynge/ great wathes to rupne

Cũ quicq̃ facies/ imprimis mente voluta:
Quantum est/ & male quod queat inde sequi
Nil tibi sit subitum nil aggrediare repente:
Si res est dura: est patiensq; more.

Therfoze in all doutes/ vse moderate delay
And that is to be done/ best is a whyle refrayne
Inquerynge and serchynge/ with wysdome day by day
Tyll by contynuaunce/ at last thou be certayne
And thynge nat well begon/ leaue of lyghtly agayne
Foz better is be counted/ somwhat presumptuous
Than negligent/ obstynate/ wylfull inturious

Quod dubitas: differ: melius suspẽde parumper.
Quod geris: donec/ tẽpore certus eris.
Prẽterea quicquid nosces non iure fuisse
Inceptum debes deserere cito.

Be nat to suspecyous/ in all thynge misdemynge
And yf this fonde errour/ within thyne hert aryse
Constrayne it foz to cesse/ foz to mysdeme all thynge
Thou causest the fautesse/ oft fraudes to deuyse
And after thy soze domage/ also the to dispyse
Thus flye thou suspection/ yet gyde the by wysdome
To be ware/ and puruay/ all thynges foz to come

Si tibi suspitio fueris sub pectore nata.
Illa quidem cessет: sed tamen omne caue.

Use in thy communyng/ other men to tell
What thynges be ryght wyse/ what way is most laudable
Them warnynge and mouynge/ to good/ by thy cõsell
Oz to thyne owne person/ se thou be profytable
Seekynge the way of trouth/ as moche as thou art able
Whiche oftyn tyme is hyd/ and nat lyght to discerne
Thus alway employ the/ to teache oz els to lerne

In sermone tuo vt quę sunt recta mouebis:
Aut rectũ quęres quod latuisse solet.

To rude and vnlerned/ endeuoyre the to shewe
With all maner meekenesse/ loue and benygnyte
Suche thynges moste honest/ as they before nat knewe
Cõmaunde to the good maners/ suche as belonge to the
Cõmytted to thy cure/ but yf thou lyst to be
A confozter to mourners/ and wzetches myserable
It is a great vertue/ and labour cõmendable

Ignotum rudib⁹ mitis monstrabis honestum:
Præcipies illis quos tua cura regit.
Atsi solatus fueris sua damna dolens:
Non tibi virtutis pars mediocris erit.

Laudabilis paree: quẽ
credas iure probari.
Parcius & dãnes: quẽ
neq; iure ꝓbes.
Qui nimiũ laudat: blã
diri nempe videtur
Qui nimiũ dãnat: cre-
dita lingua mala est.

Cõmende thou in measure/ hym whom thou doest beleue
Worthy to be prayse/ and of lyueng laudable
But moche more in measure/ and scarsly dorepreue
Hym/ whom thou reputest/ by myslyueng culpable
Who laudeth ouermoche/ though man be commendable
He semeth a flaterer/ mapntapner of errour
And to sore a blamer/ is ipke a detractour

Quod verum est: caro
prę ferri debet amico.
Sit veri species inuio-
lata tibi.
Discute quid possis/ cũ
vis promittere quicq̃.
Postq̃ ꝓmissum est: ple-
nius ipse dabis.

Preferre thou berpte/ and treuth before thy frende
Set more by supporting of treuth/ than ampte
Kepe treuth in bpolate/ as well in dede as mynde
Thy dere frende for sake thou/ rather than berpte
Dyscusse or thou prompse/ pf thou mayst able be
To performe thy prompse/ whan ones made is it
Endeuoyre to fulfyll/ more than thou byd prompt

Preteritum spectа tem
pus prænosce futuri ũ.
Vt prudẽs peragas: nõ
sine laude quod est.
Cõmoda preuideas si-
mul & quę dãna sequãt
Vt leuius/ quicquid ve
nerit inde: feras.

Take hede to tyme passed/ consyder tyme to come
That thou mayst well order/ thynge present as is best
To thy laude and honour/ accordynge to wysdome
With dewe aduysement/ consyder in thy brest
That all thy busynesses/ conclude on ones thyng honest
And what hurt may folowe/ or thynges profytable
So what euer folowe/ shall be more tollerable

Nõ tu semper opus fa-
cies: sed certa laboris.
Sit requies animi pars
erit illa tui.
Nõ tamen in requie lu
dat tua dextra fritillo

Be nat alway busy/ in warkes corporall
But somtyme release the/ of worldly busynesse
Than occupy thy mynde: musyng onthyng moral
Whyle thy body resteth/ and is at quyetnesse
Some pastyme of body/ is worse than ydelnesse
As tables contynuall/ the cardes and the dyse
But leaue these and study/ frequent and exercyse

Sed stuij cures te sa-
tiare cibis.
Segniciem fugias quã
do tu cunq; quiescis.
Versa aliquod mente
tunc pietatis opus

Whyle the body pauseth/ in study and pastyme
Conuenient for myndes/ as very goostly fode
From mynde is expulsed/ bycyde motion to cryme
Whyle the mynde is musyng/ on thyng honest and good
Beware slouth/ though labour hath sore chased thy blode
Though thou resort to rest/ beware of ydelnesse
In mynde alway muse thou/ on goodly besynesse

Aut animo tractes quę
cunq; negotia restant.
Plus etenim semp mẽs
requieta videt.

Or cast in remembraunce/ what labour doth remayne
What busynesse resteth/ or remayneth behynde
For as mannes shadowe/ sheweth more clere and playne
In stremes nat troubled/ by muddell graue/ or wynde
So most cleres perceyueth/ a carefull and quyet mynde
It hasteth a dullarde/ hym mouyng to desyre
To do some good labour/ whiche vertus doth requyre

A quiet mynde seeth/ all dull perplexite
Determynyng doutes/ by wyt and reason clere
To syght warke it turneth/ all harde difficulte
And maketh harde labours/ pleasant and playne appere
Mollifyeng hardnes/ lyghtnyng the mynde and chere
And brefely/ who thynketh all troubles to oppresse
Let hym his mynde reduce/ to rest and quietnesse

Accelerat tardum perplexũ digerit omne.
Et durum mollit aspera plana facit.

At no tyme it semeth/ the mynde of man prudent
Unoccupyed to be/ solute in ydelnesse
Nor from meditacion/ remisse/ or negligent
Though handes be vacant/ from worldly busynesse
Let other offence/ nat moche thy mynde oppresse
And greatly regarde nat/ anothers negligence
But ponder and repent/ thyne owne faute & defence

Nunq̃ prudens mentẽ decet esse solutam:
A gestis q̃is dextera sessa vacet.
Quid peccent alij non sit tibi maxima cura
Discere quid pecces sit tibi cura magis.

Loue thou alway to lerne/ and ponder thou nothynge
Of what man thou lernest/ do nat the person spare
Demaunde nat his maners/ so thou mayst haue cõpynge
Ense we his doctryne/ where ought doth swarue be ware
Of other mennes warkes/ to take counseyll haue care
And by theyr misfortune: take wysdome & doctryne
By small thynge knowen/ great dothe escape ruyne

Discere semp amra: dimittas quęrere: qs sit:
A quo p discas: sit didicisse satis.
Consilium alterius de rebus concipe gestis.
Ex minimis etenim nosse magna potes.

Lerne by small thynges/ greatter to prouyde
For ofryn by the small/ the greatter shalt thou knowe
But yf thou lyst intende/ youth prudently to gyde
Consyder fyrst in age/ how nature doth by growe
For alter/ thoughe maners/ oft alter/ ebbe and flowe
Oft ende and begynnynge/ accorde.h without fayle
None maketh two handes swerde/ oft plyant cowes tayle

Aetas ꝑma monet: quãlis sit quisq; futurus.
Et reliquã vitam iudicat vna dies.

To make a streyght Jauelyn/ of a crabbed tre
Theron must great labour/ trauayle/ and arte be layde
Soone crocketh the same tre/ that good cramoke wylde
As a comon prouerbe/ in youth Jharde this sayde
Wherfore ought our iuuent/ be prudently conueyde
With sharpe byt of reason/ restrayned from wylde rage
For soner breake than bowe/ great trees of long age

Whan custome and vse/ is tourned to nature
And whan ponge myndes/ long tyme totyd is in vice
It is no small labour/ to leaue J the ensure
Wherfore/ be gyn tymely/ beware to stretyche
And so/ still persewes/ excludynge all malyce
And to souerayne good/ and lyfe ꝑfite contende
Remember that all thynges/ are prayfed at good ende

Nō dicti aut facti quis q̄ te mouerit auctor. Sed tantum motus sis ratione rei.

Regarde nat the dede/nor auctour of the dede
To say or do lyke by mi/for his auctorite
But to the thynge it selfe/with good reason gyne hede
If it be laudable/and sounde to honeste
Than folowe thou the same/or els se thou it flye
Better sue a begger/in good thynge laudable
Than baron or burgays/in thynges reprouable

Nec tibi plus placias: quia multis forte placebis. Id spectа potiꝰ: qualibus ipse places.

Ill yf thou please many/though many the cōmende
Stande in thyne owne cōcept/therfore nothyng the more
But what men thou pleasest/aduert and well entende
If they be laudable/than mayst thou ioye therfore
That good men/count the good/be they ryche or poore
If yll men cōmende the/it is nothyng laudable
But euident token/thou art to them semblable

Illud fac quęras: quod nō reperire negatū est Et tenta: vt discas: quod modo scire licet.

Of yll men/it is praysed/dispraysed for to be
For playne it apereth/by theyr malice and yre
Theyr lyfe and thy lyuynge/in one doth nat agre
But ar playne repugnāt/as water agayne fyre
Requyre thou that cōpynge/and that knowlege desyre
Whiche is nat denyed/to knowlege of mankynde
And lerne that is lefull/and profite for mankynde

Illa etiā exoptes: quae coram optare licebit. Turpe ē quod nequeas concupi; sse palam. Alta nimis caueas: vbi sit testāte tremēdum: Aut si descēdas: multa timenda putes.

Nor couett nought in mynde: in wysshyng secretly
But that thou with reason/myght openly desyre
It is thyng dishoneste/and folysshe certaynly
Thynges impossible/to couett or requyre
And than yf they come nat/to dyen in wrath and yre
Of thynges ouer hye/se thou alway be ware
Where vnstable standyng: oft troubleth with great care

The toppes of mountayns/with lyghtnyng ar brent
More oft than lowe valeys/small stremes ar most pure
So hyest degrees/haue troubles and tourment
And myndes vnquiete/vexed with dyuers cure
Where symple pouertie/is glad quyete and sure
Than couett nat to hye/and to myndе se thou call
Moche is to be feared/if thou by fortune fall

He slepeth moste surely/whiche is nerest the grounde
But namely in tempest/whan stormy wyndes blowe
The formest in batayle: is nerest deedly wounde
The grounde is in quiete/whyle seas ebbe and flowe
Some troubled with tempest/with wawes hye and lowe
But playnly for to speke/who wolde all ende to hye
Is wery of welfare/and lacketh mystery

Who wadeth to power/or clymmeth tyll honour
He clymmeth to daūger/as blynde/led by a lyne
Of errour/vnto thought/dreade/enuy and dolour
Hauynge for one pleasoure: displeasours.viii. or nyne
Honour is a castell/styll manacynge ruyne
With smoke/sounde/& perill/hauyng more greuous fall
Than a symple lodge/or cottage pastorall

Illue intendas neruos
cunctosq; labores:
Quo si peruenias: fit
tibi parta quies.
Sunt quædam merito
quę pquisisse pudet
Sed cum sat fuerit: tenuisse retinenda manus.

Wherfore on sufficyance/set thy pleasour and ioy
And couett nat to clyme/sith lowe romes are best
But all thy chefe study/labour/and thought employ
To come to suche rowme/where thou mayst fynd sure rest
Some rowmes to purchace/may be counted honest
For honour is duty/of wyse men and prudent
But measure is meane/whiche ought the to content

Cū tibi pro vita fuerit
quæsita facultas:
Id quæras: p quo vita
tributa tibi est.

Whan thou haste sufficiaūce/cesse & with drawe thy hands
A man may ouerlade/a myghty stronge camell
That vnder suche burthen/he shall nat go nor stande
Wherfore/in this matter/do thou by my counsell
Whan thou haste sure substaunce/for lyfe prouyde well
By prudence in measure/and nothyng excessyue
Than seke that for whose sake/god gaue to the lyfe

God gaue the nat thy lyfe/to gather bayne ryches
To wyn nor yet to waste/this treasour transytory
But to purchace vertue/fayre maners and goodnesse
And by suche meryte/to come to ioy and glory
Than serue nat dome ryches/whiche blyndeth ȳ memory
By couetyse to ryches/se thou nat subiect be
But vse it in thy lyfe/as subiect vnto the

Nō opibus mutis fueris famulatus auarus.
Sed vitę famulas semp habebis opes.

Lyue thou vpon tyll/as thou wolde lyue in hall
What thou woldest nat do/in oppn company
That do thou nat alone/note that god seeth all
He spytteth and seeth: whan thou art solytary
Wherfore in all places/ fye euery vilany
Of dedes of wordes/of small thoughtes be pure
Tyll laudable custome/be tourned to nature

Quicquid non faceres
si prēsens arbiter esset:
Non magis id facias:
hoc quia teste cares.

Whan fortune shall flatter/with paynted countenance
And shewe the smylyng chere/by fayne prosperite
Than specially beware/make surest purueyaunce
For nere in course/cometh care and aduersyte
Note fortune is bolage/hauyng no certente
Ben wyse/counte lowe fortune/more sure and tollerable
Than prosperous fortune/vnsure and variable

Cum tibi redibit vultu
fortuna secundo:
Vtere consilijs tūc magis atq magis.

Nã velut ſn lubrico ne
queũt cõſiſtere plantæ.
Sic ſolet & ſelix perde
re ſæpe modum.

As after harde foztune/ſuccedeth eaſe agayne
After payne is pleaſour/who can the ſame abyde
So after great pleaſour ſuccedeth wo and peyne
Is on a ſlyppet grounde/oft man doth fall oz ſlyde
So pzoſperous foztune is bery harde to gyde
Seldome where is welth/can bertue long endure
Whan man is foztunate/oft loſeth he meaſure

Nec magis a falſis na
uis gemit acta ꝓcellis.
Quã ratio i multa pro
ſperitate gemat.
Propterea placide dũ
ſpirant flatibus aurę.

As a ſhyppe is tolled/and dzyuen in tempeſt
Out of courſe and compaſe/from place where it ſhulde be
So tolled is reaſon/from ryghtwyſe courſe and reſt
By welth in habundaũce/and great pzoſperite
Therfoze in ca wme ſeaſon/and ſure tranquilyte
Apoynt the foz tempeſt/noz wander nat at wyll
But dzawe the to ſure pozte/where wyndes are moze ſtyll

Nõ quocũq; lubet: ſed
lòca tuta pete:
Sępe mari placido ſco
puli latuere ſub vndã.
Sæpeq; per ſcopulos lę
ſa carina fuit.

Oft vnder ca wme ſees/ar perils many one
As ſwalons/quyckſandes/and fozdes perylous
Hyd bankes of grauell/and great rockes of ſtone
So lurketh great danngers/in foztune pzoſperous
Oft fall ſodeyne ſtozmes/and tempeſt ieopdous
Whyle vnder full ſayle/in ca wme wynde and pleſant
The ſhyppe ſorely fleteth/no daunger attendant

Aequore trãquillo dũ
currũt carbaſa plena:
Improuiſa venit ſæpe
procella furens.

As the ſhippe is bzuſed/by courſe imꝓzoupdent
By ſuche ſecrete daungers/in moſt tranquilyte
So Welth/of man cauſeth/to wander negligent
Foꝛeſeyng no peryls/noꝛ none aduerſyte
So great is the blyndneſſe/of bayne pzoſperyte
Wherfoz man/aduyſe the/with wit ſubſtancyall
In welth to pzoupde the/foz peryll that may fall

Fallere te nullus vult:
qui tibi dura minatur.

Sed magis ſvt caueas:
turbidus ille monet.
Fallimur a placidis
verbis/vultuq; ſereno.

One thꝛetned (as is ſayd) halfe armed is and ſure
And may make pzouyſion/his enmy to defy
He wyll nat diſcepue the/whiche is of that nature
With harde crakyng wozdes to thzetten oppnly
But rather he warneth/the to be ware therby
Fayze wozdes bs decepue/with ſmylyng countenaũce
Suche ſeke after ſeaſon and tyme of vengeaunce

Cũ ſapido capimus ſę
pe venena cibo.
Sic ſolet arridẽs mul
tis fortuna nocere:
In quos turbata non
fuit illa potens.

A counterfayted frende/with paynted ſpeche ozmate
By falſe fayned fauour/diſcepueth wozſt of all
As man taketh poyſon/with meates delycate
And with dzynke delicious/ſome bepyn and moꝛtall
Ryght ſo/foztune ſmylyng/diſcepueth vnder pall
And many one ſhe greueth/in moſt pzoſperyte
In whome ſhe had myght/in harde aduerſyte

Sehe after company/as moche as thou art able
After thy behauour/thy maners and degre
Oft study and desyre/vnto thy selfe semblable
If thou suche frequent/thou hast tranquilyte
But for lacke of knowlege/yf the fortune to be
In company of suche/as ar to the contrary
By malyce or enuy/yet do nat shortly vary

Persever and assay/by long contynuaunce
If thou mayst by doctryne/reduce them from malice
From beestyall exersse/and wylfull ignoraunce
To vertue and lernyng/from disorder and vyce
But after long labours/yf suche the dispyse
And yf for thy doctryne/displeasour thou doest wyn
Than flye and forsake them/envolued in theyr syn

And rest nat tyll thou fynde/a place where as is rest
For where envy reygneth/is no tranquylyte
By many ignoraunt/one lerned is oppressed
Proude and blynde ambicyon/gapyng for dignyte
Suspecteth a louer/of wylfull powerte
And ydelnesse conteneth/study and diligence
For lyke vnto lyke wyll/or ought so/by prudence

What shulde an hardy knyght be felowe tyll a knaue
Or with a tryflyng tyncarde/a clerke companyon
A mason with masons/moste sure pleasour shall haue
A paynter with paynters/is best comparyson
And of other craftes/in lyke condicyon
A dyamant in donge/is nat fayre to beholde
It loseth the beauty/except it be in golde

Therfore/nowe concludynge/suche man as thou wylt be
Endeuoyre thou thyselfe/with all thy dylygence
With suche to resort/to suche drawe thou the
Than shall thyne exercyse/haue laude and reuerence
Thus haue we discribed/the persone of prudence
Nowe wyte we of Justice/and her gyftes plesant
By whome the worlde/in loue/is torned constant.

Vir patuit prudes fed iam nũc munera dicã
Justicie per quã nostis
tur orbis amor.

CThus endeth the discripcion of the fyrst Cardynall
vertue called Prudence: And begynneth to
be treated of the Seconde Cardy
nall vertue named Justyce.

Iusticia est quędam naturæ sanctio: multis
Quæ iubet: vt prosis:
auxiliumq; feras.
Inter mortales sic mutua vincula nectit
Humanũ vt seruet sola/vel illa genus.

IUstice is a certayne decre/or ordynaunce
Ryghtwyse and holy/belongyng to nature
Cõmaundynge man to loue/to profyte/or auaunce
To helpe and socour/eche humayne creature
This iustyce coniogneth: bondes of loue so sure
Bytwene all men mortall/that it onely certayne
Doth preserue in order/or kepe lynage humayne

Vtile nõ quæras: an sit
quod iusserit illa.
Nam quicquid iubeat
vtile semper erit.
Iusticię primę partes
sunt reddere honorem
Christo: qui nobis oia/
seq; dedit.

Demaunde nat yf that be/thynge of vtylyte
Whiche Justyce cõmaundeth/for certeyne without fable
Nothynge it cõmaundeth/but ryght and equyte
What euer it doth charge/is alway profytable
The prynctpall partes/of Justyce moste laudable
Is for to gyue honour/and laudes: as is due
Aboue other thynges/vnto our lorde Jesu

Which of his great mercy/meke and beneuolent
Hath gyuen vs hym selfe/to be our sauyour
And all other thynges/for vs cõuenient
Wherfore we be boudyn/of ryght hym to honour
Without comparyson/before all bayne treasour
And who that perfytly/fulfylleth nat the same
Of a ryghtwyse person/deserueth nat the name

Ergo si quis erit gaudens cognomine iusti:
Ille deũ imprimis religiosus amet.
Sic amet ille deũq; cõtra dignus amari:
Quod sibi sit merito gratia parte dei.

What man wyll entoy name/of a ryght wyse man
Must fyrste loue/and honour: deuout and constantly
Our sauyour (as is sayd) as moche as euer he can
And so must he loue god/with spyryt feruently
That he of godds loue/agayne may be worthy
And dygnely deserue/by fauour to purchace
Of our lorde and maker/his mercy and his grace

Esse deo gratis poterit quicunq; nocere
Volt nullum et cunctis vtilis esse cupit.
Sic deus est homini qui nulli lumina solis.
Denegat in tris sit licet vsq; malus.

Thus shall our loue and seruyce be to god acceptable
If we to no person/do wronge nor iniury
But be to all people/iust meke/and profytable
For so/god to man is/of infynyte mercy
Which the sonnes bryghtnesse/to no man doth deny
But suffreth it shyne/both on good man and yll
Nat yeldynge myll yuers/after they? frowarde wyll

Non plene officiũ iusti
cõpleuerit ille:
Qui nulli prodest: qui
nec prorsus obest.
Quippe requirit opus
q; sit laudabile virtus:
Non habet illa satis
abstinuisse malis.

The duty of one ryghtwyse/that man doth nat fulfyll
Whiche is to no person/helpynge nor profytable
Though he do to no man hurt/nother good nor yll
For vertue requyreth/some warke or dede laudable
It is nat contented/man nat to be culpable
Of man is requyred/and asked of vertue
Both to do good dedes/and all vyces eschewe

We be nat borne onely/for our prpuate pleasyr
But eche man is bounde/another for to socoure
For as prudent Plato/playne doth recorde and wryte
One man for another/is borne euery houre
And tyme to be redy/refusynge no labour
To confort/to counseyll/and socour one another
Both true/glad/and redy/as brother vnto brother

Unresonable beastes/oft tymes do the same
Than moche more shuld man:to man be profitable
Or els:yf he be nat:he greatly is to blame
That is a foule villayne/and chorle abhominable
Whiche to his owne pson/is onely charitable
And on his onely pfyte/both onely muse and thynke
Carynge for none other/whether they slete or synke

But one maner reason/nor yet one maner way
To helpe one an other/is nat comon to all
Eche man hath his maner/and power to purchase
And helpe/other redy/by comfort fraternall
Some man hath great ryches/he may be lyberall
The strong man hath power/weake wretches to defende
The wyse man hath counseyll/that shulde he wysely spende

In reuelynge errours/informynge ignorant
And openynge the passage/to vertue and goodnesse
If thou canst nat socour/with wit/nor myght pay fauour
Yet lesse way be redy/to comfort with swetnesse
Or if thou want ryches/yet mayst thou vnwearyednesse
Comfort the poore carefull/with counseyll or labour
By one meane or other/so mayst thou gyue socour

Or yf thou fayle counseyll/or haue no good to spende
At least thou hast courage/and spyrite and myght
From tyrannes errection/good people to defende
And to bestow we thy blode/in mayntenaunce of ryght
This poynt moste conserueth the pson of a knyght
For ryght/fayth and Justice/factes/wydowes goode
For maydes/kynge/and cosyn/boldly to spedy his blode

To dye in suche quarell/is honour fame and glory
Suche deth is most immortall/and entrynge in to hyr
To hym and his lynage/gretwall memory
Shulde a valyant knyght/for drede of spere or knyfe
Lose so great tryumphe/fame and prerogatyfe
Who dare nat for Justyce/power/fame and glory fyght
Ought certesse be counted/a coward and no knyght

Ne sibi sed natos ſpiritus tantum cõmoda nati.
Ferre alij grata quiſq; tenetur opem.
Nati homines hominum cã ſunt (teſte Platone)
Vt ſeſe faciles vtroq; trogiuuent.

Nec ratio eſt ſimplex/ aut olbus vna iuuãdi.
Auxilij cuiq; propria cauſa data eſt.
Si nequeas opib⁹ quiq; rebuſq; iuuare
Aſt opera ſalti/conſilio q; iuues.

Quinetiã poteris ſeua tis prohibere nocẽtes
Ne ladãt grauius vlq; doliſq; bonos.

Nec min⁹ hortado/fo-
lando tumq; monendo:
Iurgãdo & multos ſpe-
iuuare potes

Beſyde all theſe poyntes/yet wayes be there mo
To ſocour and to helpe/the ſicke/ſoxe and poore
Is carefull conſoxtynge/thym eaſynge of theyr wo
And whan hurt appeteth/warnynge a man before
And ſome for theyr vyces/blampnge with woxdes ſore
And ſome ſharpe exoxtynge/thus none is excuſable
Who none of all theſe hath/is wxetched and myſerable

Sed grad⁹ officijs dan
dis ſeruãd⁹: & ordo eſt
Ordine nã cuncta ſplẽ-
didiora nitent.
Quippe deo primũ de-
bes perſoluere cultũ.
Pone deum poſcit pa-
tria prima locum.

But in doynge dutyes/oz beynge profitable
Moſte chefely beholden/due oxdze and degre
Foz oxder obſerued/all thynge is moxe laudable
Moxe comely and pleaſant/that they ſhulde els be
Fyxſt do thou thy dutye to god omnypotent
Next godeto thy coũtrey/be trewe and dylygent

Hic natos caroſq; tuos
tueare parentes.
Poſt: tibi quos ſanguis
quosq; ipſe dedit amor.

To counſeyll/to ſocour/and the ſame to defende
So doynge: thou helpeſt thy ſelfe: ye and all thyne
Foz thy lande and countrey/all theſe doth cõpxehende
And all theſe bothe perylle/if it go to ruyne
Than nexte helpe thy chyldzen/and other of thy lyne
But namely thy parentꝫ/moſte leſe and dexe to the
Than kynred and louers/eche after theyx degre

Nec quos paupertas: t
quos morb⁹ quoſue ſe-
nectus:
Oppreſſit: ſpernas: ſed
miſere magis.
Inter & hos ſi quos mo
tũ cõmendat honeſtas

And whan thou haſt proued / a frende feythfull and ſtable
Whiche harde is to be founde/yet ſuche one yf thou fynde
Alſo be thou faythfull/ſure/and nat varyable
Tohym/as to thyne parte/and kepar of thy mynde
Nought may be compared/to frendꝭ louynge and kynde
Thy chefe frende/is Jeſu/whiche put foz the bis lyfe
So, wolde nat thy father/ſone/doughter/noz thy wyfe

Deſpyſe nat ſuche frendꝭ/but haue thou moſte pyte
Of ſicke and aged/oz opxeſſed with nede
And powexte: ſyth ſuche haue moſte neceſſite
Therfoze thou ſhulde namely/them cõfoxt/clothe & fede
Thou muſt amonge theſe/conſyder and take hede
If any ſomtyme ſlowynge in welthe and honeſte lyfe
Befall to powexte/lyuynge in care & enuyſe

Hos oculis ꝑprius in-
tueare tuis.
Sunt etiã/ qui te quon
dam iuuere: iuuandi.
Sed reſerãt fœnus tũc
in amore vices.

With thyne owne eyen/beholde ſuche pyte
And in thy proper perſon/them conforte and reſoxe
To theyx olde eſtate/as moche as is in the
Suche as in tymes paſſed/haue holpen the before
Reſoxe thou them agayne/nat leſſe/but rather moxe
Foz theyx one good dede/with two them reſtoxe
Thys longeth to largeſſe/and hye magnyfyence

Hesyodus the grethe gaue this cõmaundement
If thou wylt be counted gentyll and lyberall
Folowe fulsome feldes abundant of frument
Or a soyle wele bearyng frutefull and fayre with all
Whiche alway be gentyll in maner prodigall
For oncly tell measure of sede or els twayne
To theyr lordes rendryng a score doubled agayne

Vt iubet Hesiodꝰ eam pos imitrere seraces:
Semina qui dño multiplicata ferunt.

yet resteth one errour which must be noted here
Wherof thou must be ware yf thou be cõmendable
Uncouer nat the churche ther with to mende the quere
Spoyle nat a multytude of people miserable
To one or two persones for to be profytable
No vertue is lauded which grounde is on vyce
Of thyng stolne acceptethour lorde no sacrifyce

Est tamẽ vt caueas ne dum sis vtilis vni:
Id damno alterius fecer is atq; malo.

Prouyde thou in lyke wyse that whyle thou dost entende
Ouer gentyll lyberall benygne courteyse and fre
To many men to be and all thy good thus spende
Lest thy selfe begge of other by harde necessyte
For often in the worlde this thyng prouyded wese
That whan the prodygall and waster hath all spent
He beggeth or steleth by wayes fraudulent

Prouideas parit dũ vis nimis esse benignus:
Ne tibi res desit atq; aliena petas.
Sæpe etenim censu cõsumpto prodigus omni.
Aut rapit: aut turpem cõtrahit ipse notam.

Or if he shame to begge or feare to robbe or stele
Than tourneth he to fraude and crafty theuesaunce
Of all men borowe wynge on surette other or seale
At last hym with other so bryngyng to vtteraunce
Gyue the nat to rappyne: thyne honour to auaunce
Thou shulde nat violate iustyce in any thyng
Though thou knowe therby for to be made a kyng

Nõ: etiam vt magnus fias: te dede rapinæ.
Nam neq; quo regnes ius violare licet.

It is nat full ynough for one louyng iustyce
For from hys mynde to cast wrong and extorcyon
But fraude and gyle must be in lyke maner dyspyce
Fraude longeth to the fore and myght to the lyon
Let brute beastes folowe beastly condycyon
Gyle fraude nor extorcion belongeth in no wyse
To men louyng vertue good maners or Justyce

Nec tantũ a iusto violentia longius abstis.
Sed fraus ratq; dolus debet abesse procul.
Vulpeculæ fraus ẽ / vis est innata leoni.
Vtraq; sed iustis ẽ aliena viris.

But among all people no man is more damnable
Than he which vsembleth a shepe forth in the shyn
But by cruell purpose and maners detestable
He is in bery dede a rauenyng wolfe within
A man doth nat onely wrong: iniury and syn
In dedes: But in wordes is also iniury
Accusyng or slaundryng the gyltles wrongfully

Qui populo ex omni mul lus capitalior illo.
Qui lupus ẽ intus pelle videtur ouis.
Nec solum facto fit sæpe iniuria verbis:
Obiectes si cui crimina falsa reo.

Quod verū est: semper profert semperq; tuere
Sic nihil vt vero tu venerere magis.
Nec verū credas violari posse negando:
Quin sic religio est: tū violata fides.

Therfore refrayne thy selfe frō wrong in worde & dede
And speke that is ryghtwyse/playne trouth and equite
In trouth styll defendyng/great is thy laude and mede
So that thou nought worshyp/so moche as beryte
Nor thynke thou nat/that trouth bylate may be
But that in lyke maner/both fayth and conscyence
With trouth delyted/and suffreth bylence

Nā licet in testem non sit deus ipse vocatus:
Attamen is custos/vltroq; testis adest:
Et si quādo licet mentiri: forte licebit:
Tātulum: vt vera sint manifesta magis.

In trouth/though to wytnesse/man do nat call our lorde
yet is he defender/of trouth and wyllyngly
And thus is he wytnesse: of hys owne accorde
So/the trouth bysspysed/our lorde is semblably
And if it be laufull/at any tyme to lye
Or contrary the trouth/parchaunce it so may be
More openly to trye/the trouth and beryte

Quiq; fidē vt seruet fuerit non vera locutus:
Forsitan est veniā dignus habere suam.
Est seruēda fides sic: vt constantia semper
Assit pollicitis: practaq; sancta velis.

And he parauenture/is worthy of pardon
Whiche to kepe hys promyse/forbereth to say trouthe
As if he constrayned/before to some person
To kepe some thyng secrete/hath boūde hym self by othe
Man to breke his promyse/most comonly is lothe
For sure othe and promyse/requyreth great constaunce
And couenauntes requyre/trouth and perseueraunce

Sæpe tamen fateor tēpus contingere posse:
Quod neq; dānandū sit violare fidem:
Vt quia promittā tibi: quod non vtile fiat:
Aut mihi plus noceat/q̄ tua facta iuuet.

I graunt that often tyme/suche chaunce & tyme may fall
That to breake thy promyse/by othe affyrmed stable
Is nat to be dampned/nor blamed nought at all
But rather alloweth/of wyse men resonable
As thyng promysed/to none is profytable
To the lyteil auayle/and great dommage to me
Nor yet if suche promyse/nat parfourmed shal be

Theseus optasset Neptunum pacta negare:
Cum taxit miserū curribus hippolytum.

Theseus shulde haue/despyed that Neptune
Wolde haue broken promyse/& made his word vnstable
Whan he with wylde horses/for cause nat oportune
Drewe Ipolytus/to deth most mysserable
Accused of Phedra/and nat beyng culpable
As innocent Joseph/in Egypt was some tyme
Of a queue accused/herselfe in all the tryme

Nō cōmissa tibi iustus secreta loquatur:
Sed taceat: quicquid nō licet ore loqui:
Vocib⁹ ambiguis litis non semina iactes:
Iudiciū certū sed magis ore feras.

If ought be cōmytted/to the in pryuete
Or in secrete counsell/do nat the same dysclose
As thy selfe wolde haue/one secret vnto the
So thy selfe order/in mynde and tonge purpose
Do nat doutfull wordes/within thy mynde cōpose
Whiche vttred may be cause/of anger or dyscorde
But playne cōmon langage frequent at euery worde

Spekeſo/that none conſtreythy wordes frowardly
Or if thou haue no cauſe to ſpeke/than kepe ſcylence
For a chattryng tonge/and babblyng buſely
Hath often tyme rayſed/great inconuenience
Agayne it ſelfe and other/cõmyttyng great offence
By wordes ſuperflue/a fole is knowen playne
Where wyſe men by reaſon/theyr tonges can refrayne

Aut potius tacias: cũ nõ ſit cauſa loquendi.
Sæpe ſibi atq; alijs: garrula lingua nocet.

If thou haue cõmitted/at any tyme to the
Cure of a cõmon wele/to chaſtyce euery vyce
Or if thou haue houſholde/or meyny in plente
Be bolde tranſgreſſours/for fautes to chaſtyce
And among them alway/to gyde the by iuſtyce
For it is no prayſyng/to be to fauorable
Nor yet to be counted/a tyran intretable

Publica ſi qñ tibi ſit cõ miſſa poteſtas:
Aut ſi turba tuę ſit numeroſa domi:
Corrige: quẽ faciniust quem reddit culpa nocentem.
Non laus ẽ leuis q̃ reputere nimis.

For whyle thou haſt tyll one/immoderate pyte
By loue or negligence/or patriall fauour
Thou cauſyſt many ſyn/by wylde audacyte
yet/nought doſt thou profyte/that one in his errour
But many doſt thou hurte: Thy cauſe is hard and ſour
For what many ſynneth/by thy remyſſe ſufferance
Thy ſelfe art in faute/and worthy vengeance

Nã peccate facit multos: qui ignouerit vni:
Dũ vni ne prodeſt plurib̃ ille nocet:
Quicqd peccabũt multi te dante fauorem:

And for all theyr fautes/by right/art thou culpable
And for theyr offences/ſhalt byde punicion
But beed offycers/to ſuche art fauorable
Whom they nat wyll chaſtyce/for theyr tranſgreſſion
Fauour/is a mylde rod of execucion
Of lawe/right and iuſtice/ſome iuges mankyng blynde
That they ſeynge iuſtyce/wyll it nat ſe nor fynde

Cũctorũ iure es crimi nis ipſe reus.
Sed fauet is: ſi quis nõ punit crimina prędes
Judicis ẽ nimius virga benigna fuor.

Oft iuſtyce is cloſed/and captyue in pryſon
Within thre folde dores/that no man may herſe
Wede fauour/and feare/deuyeth her rauiſom
So keppynge her oftyn/ſtyll in captyuyte
And oft theſe by fauour/ſet her at lyberte
To wander at her wyll/in places repryuable
Her eyen blyndfeld: by meanes diſcepuable

Subrubit ille hom̃ũ cœtus: & ſubruit vrbes
Per quẽ iuſta malis pœna remiſſa fuit.

Wore playnly to pronounce/lawe hath no lyberte
Without mede or money/or fauour partyall
But feare/ oft her hepeth/in wrong captyuyte
In ſtede of true iuſtyce/theſe gouerne ouerall
For ſoth he ſubuerteth/great cyties pryncipall
And cõpanyes of men/which blyndly ſpareth vyce
Nat ſcourgyng myſdoers/by lawe/right and iuſtyce

Subruit & flammã qui multã ſpargit in edes.
Aut remouet portis hoſte premente ſeras:
Nõ erit hic lenis ciuis princepſue vocandus.
Sed dici potiꝰ peſtiſer ille poteſt.

Is he ſoone ſubuerteth/olde townes of great name
Whyche oppneth the gates/to foes vyolent
And caſteth on houſes/great fyre lyghtnyng in flame
So iuges forgyueng/deſerued punyſhment
Subuerteth great townes/and cyttes excellent
Suche ought nat be called/pryntes nor cytyzens
But moſt mortall foes: and mayteners of ſyns

Nõ tamẽ in pœnis mẽſuram excedere las eſt
Eſt pulchrũ rebus omnibus eſſe modum.
Supplicĩũ ſumens: nõ ſis immitis & aſper/
Lætus vt alteriꝰ tu videare malo.

yet is it nat laufull/in payne to paſſe meaſure
Or rage in punyſhment/as tyran intretable
Syth fraple vnto treſpas is all humayne nature
I fayre mean is meaſure: in all thyng cõmendable
Wherfore in chaſtyſyng/be nat to vngeable
Unmercyfull and ſharpe/as toyntyng in thy rage
Of anothers ruyne/confuſion and dommage

Sed plecte inuitꝰ veluti ſis tactus ad illud
Officiũ: et doleas tanta patraſſe reum.
Quꝫ quoq; ſi plures: eadẽ dat cauſa nocẽtes.
Nõ illũ abſoluas hunc retinere velis.

But punyſhe as one penſyfe/nat wyllyng/but dolent
Is both for to punyſhe/conſtrayned to the ſame
And ſore we that ſynners/deſerue ſuche punyſhement
With ſo great tranſgreſſion/hurtyng theyr ſoule & name
I ſmany treſpaſſers/be all as one to blame
And in one cauſe and cryme/be all in lyke culpable
Let nat one eſchape the/another byde in ſtable

Nõ pœna afficias hos dum tu munere donas
Illos: quod facinus arguit illud idem.
Improbitas eadẽ pœnã patiatur eandem.

Let thou nat one go free/an other pay for all
Or theſe leſſe trangreſſours/haue greateſt punyſhment
Wurther nat one wretche/of wyt and ſubſtance ſmall
Promotyng another/ſtrong theefe/more vyolent
This is no good iuſtyce/ryght/lawe/nor iugement
Let one faut or forfayte thaue punyſhment ſemblable
Be egally to all/ryght wyſe/or fauorable

Nec geni[illegible] huius illius hoſ[illegible].

Shewe the nat to ſome/in maner of a mother
To ſome as a ennmy/or foe moſt vyolent
Though thou this day iuge/conſyder that a nother
Parchaunce ſhall to morowe/ſyt on thy iugement
Endeuoyre the therfore/to be indyfferent
Be nat to regoyous/nor yet ouer remys
But iuge thou with mercy/lyke as the mater is

Sic ferꝰ ſolers quas nectit aranea telas.
Solum pminimis fila parata feris.
Si veniat ferabro mãſoris ponderis illas
Perfringit telas: dilaceratq; leues.

Wurder nat ſmall theues/letyng greatter theues go
Without execucyon/for feers fauor or mede
So men ſay/the ſpyder/hath cuſtome for to do
With her webbes framed/of artyficyall threde
To tangell lytell flyes/onely ſhe taketh heede
But if theyr come a hornet/a doze or greater flye
They breake the lyght webbes/& ſo for the paſſe they fre

Her webbes dependant/ onely intoludeth in
The small ypteli flyes/ as dayly we may se
Whose lyues doth perysshe/ with murmur and small dyn
Ryght so the symple wretche/ lyueng in pouerte
Hath rygour of the lawe/ with most extremyte
But the ryche tyran offendyng/ passeth equyte
Fre louised by the lawe/ of wrong custume and ryte

Inuoluũt minimas pẽ
dentes retia muscas:
Quarũ cũ misero mur
mure vita perit.
Sic solet & paup puni-
ri lege seuera:
Si peccat diues lege so
lutus abit.

O custome execrable/ and greuous preiudyce
So these thre fell tyrans/ feare/ money/ and fauour
Oft tymes vse to breake/ the balans of iustyce
The ryche fyndyng ryght wyse/ to pooze gryeng rygour
These thre blindeth iustyce/ which thyng is great dolour
Which causeth pooze wretches/ they? wrõges to be waple
Whyle the ryche is correcte/ scant with a forefayle

What dyfference betwene/ a great these and a small
Forsoth no more but this/ to speke I dare be bolde
The great syttech on benche/ in costly furres of pall
The small these at barre/ standeth trembyng for colde
The great theues are laded/ with great chaynes of golde
The small these with yron: chayned from all refuge
The small these is tuged/ oft tyme the great is tuge

Si tibi deliquit quisq:
non vltio maior
Delicto fuerit: sufficit
esse parem.
Si tamẽ ignoscas: vin-
dictaq; nulla placebit:
Iustior es multo/ gra-
tior atq; deo.

If any haue trespased/ agaynst the wyllynghy
Be nat ouer hasty/ by cruell punysshment
Let nat the punysshment/ excede the iniury
If it be so greuous/ it is sufficient
But the faut to pardon/ if thou can be content
Than art thou more ryght wyse/ benygne and charitable
And to god thy maker/ more dere and acceptable

In famulos etiã iustũ
sequabis & equum:
Iis iusta impendas: nec
nisi iusta petas.
Hos credas: sies nobis
natura creauit:
Vt seruire nefas: latius
esse putes.

Mercy maketh mãsynde/ to his maker most semblable
And also to thy seruasites/ whiche lyueth vnder the
Be ryght wyse and equall/ in maner resonable
Gyue them they? dutye/ and ryght with all pyte
And nought of them requyre/ but ryght and equyte
Thynke seruasites be made/ our brethrene by nature
Wherfore ryght requyreth/ to treat them in measure

Abijcere si graniter tibi
peccant vel misereres
Si leuitis: sapiẽs quis
queat esse satis?

And nat without reason/ agayne them for to rage
Them treatyng as beastes/ syth they be mens as we
If they? faute be greuous/ and done of pll corage
Or of froward malyce/ cast them nat away fro the
Or if they? faute be small/ than of them haue pyte
They? long faythfull seruyce/ se thou do nat dyssyppe
What man is so dyscrete/ whyche al way can be wyse

But nowe comprehendyng/all Justyce in one some
And breuely concludyng/the bondes of iustyce
If thou wylt be ryght wyse/as requyreth wysdome
Than must thou thy ryueng/order in this wyse
Gyue god laude and glory/and let thyne hart aryse
Most clefely in his loue/contynually brennyng
Auoyde his displeasour/do after his byddyng

Next to thy neyghbour/ or euery chrysten man
Do thou no otherwyse/than thou wolde haue gladly
Get goodes ryght wysely/ & whan thou hast the: than
Loue them nat ouer moche/but them beste we wysely
To reason of thy soule/make subiecte thy body
Let hym with his lustes: be subiecte seruytour
Refrayned from folly /by reason gouernour

Justicia post̃ fines referauim⁹ ipsos.
Dicamus fort̃ magnanimumq; virum.

Nowe haue we dyscrybed/the bondes of iustyce
Woche thyng omittyng/by cause of breuyte
Whiche asketh long processe/in metre to compryse
Wherfore/nowe procedyng/endeuoyre vs shall we
For to dyscrybe a man/of magnanimite
And wrytyng/for to gyue cure/ and solycytude
To shewe what belongeth/to strenght or fortytude

De magnanimitate.

¶ Thus endeth the dyscryption of the
seconde cardynall Vertue/na
myd Justyce/ And be-
gynneth to be trea-
ted of the thyrde
Cardynall
vertue/called fortytude or
magnanimite/or
strenght of
mynde

¶ Of magnanimite or strenth of mynde.

Magnanimum fateor: q; quo tenear honestũ:
Mens dura subit q; nec q; feruã pauet:
Nõ timet hic holes nõ & discrimina mortis.

What man ought be counted/of magnanimite
Or of an bygbe mynde/and courage valyant
Whych in the defendyng/of ryght and honeste
Al hardnesse indureth/glad/and with mynde constant
Wyllyngly submyttyng/hym selfe to deth instant
Rather than to recule/from the defence of ryght
No cowrdes dredyng/of tyran/kyng/nor knyght

Suche one feareth no man/his mynde so constant is
He boldly contemneth deth/and daunger mortall
Deuyse the tyran/Nero nor Falary
Nor all other tyrans/can hym nought moue at all
He prest is to suffer/what euer thyng doth fall
Bolde mynde is nat moued/by threttyng nor turment
But onely by reason/is moued his intent

Quicqd contingat: fert
re paratus adest.
Nõ aim magnũ possũt
tormenta: minæq;
Vnica sed ratio sancta
monere potest.

yet a manly courage/despyreth nat rashely
To presume without cause/on doutfull thyng & harde
Howe be it euery persone/for most part cõmonly
Wold nat beare gladly/the name of a cowarde
No thyng is more folysshe: than one to ren forwarde
To do that with danger/with perill and distresse
Whyche myche without peryll/be done in quyetnesse

Nõ tamen exposcit te
mere discrimina: qq̃
Effugiat timidi nomẽ
habete viri.
Stulti⁹ haud quicq̃: q̃
sese offerre periclis.
Cũ poscit tuto non mi
nus illud idem.

That man is ouer mad/founde/and nat worthy rest
Whiche being on the see/in caume tranquylyte
Despyreth and prayeth: for bydent tempest
For roughe wawes/or romping feruour of the se
Nat lesse oursene/but moche madder is he
Whiche may haue his pleasour/and mynde with patience
yet rennyng to daunger/by hasty bydence

Est nimiũ demens: trã-
quilla si quis in vnda
Spumiferos æstus ope
tet habere freti.

A tyran presumyng/for to subdue iustyce
Inuadyng his countrey/by mad rebellyon
Is nat of hye courage/nor valyant in no wyse
But traytour and rapser/of insurrection
A rashe and bolde bybour/seking confusion
And whyle in his quarell/soles theyr lyues spende
His lyfe and his purpose/commeth to shamefull ende

Qui patriã ssultat vio
lat qui publica iura.
Nõ vir magnanim⁹ ille
putandus erit.
Est audax potiꝰ: temera
rius impius amens.

Howe may a clerke descrybe: a wretche so pestylent
His mynde hath no merry/but rashe audacyte
His mad mynde amased/by purpose imprudent
Of his natyfe countrey/seketh captyuyte
His owne shame and frendes/extreme calampte
Suche ought nat be counted/partyner of fortytude
But tyrannes/trayterours/presumptuous and rude

Et quicquid possit lin-
gua referre mali.

Nor he is nat manly/nor of an hyghe courage
Which sufferth great labour/and peryll of this lyfe
For his singuler wele/and pryuate auantage
But that man/whiche fighteth/for his countre natyfe
No bydence hoyng/to maydenchylde nor wyfe
Nor ageyn his countrey/nat beyng bydent
Suche one hath hye courage/is mynde magnificent

Nec vir fortis erit qui
rẽs sua cõmoda sed qui
Vim phibet patrię nec
facit ipse suæ.

Nulla animi laus ē nul
la est prēstantia factis
Iusticia vnde procul: ē
patriæq; salus.
Nec nisi vir rectus: vir
simplicitatis amicus:

The mynde hath no prayſyng/ nor laude worthy doutleſſe
Nor that dede is counted/ of no preemynence
Where tuſtyce is nat gyde/ where wanteth rygbtwyſneſſe
Where helth of our countrey/ is voyded from preſence
And where the cōmon wele/ fyndeth nat ſure defence
Only a rygbtwyſe man/ of iuſt and playne intent
Ought to be called ſtronge/ of mynde magnyficent

Magnanimitet fortis
nomē habere poteſt.
Nō te factor: delectet
fama tuorum.

No man ſaue a louer/ of iuſt ſymplycyte
Without fraude or kaynyng/ boldly ſuppoſyng rygbt
Ought for to haue the name/ of magnanimite
Let nat thyne owne dedes/ be pleſant in thy ſygbt
Ill if the cōmon fame/ them laude with wordes lygbt
Conſyder wele thy ſelfe/ if they be without blame
Truſt more to that tryall/ than to the cōmon fame

Sed per ſe placita ſit
bene facta tibi.
Magnanimus claris in
geſtis ponit honeſtum.
Et populi voces reſpi-
cit ille parum.
Nō magni ē animi: qui
vulgi pendet ab ore.

Let that onely pleaſe the/ and onely the delyte
A man of bolde ſpyryt/ conſydereth honeſte
And in honeſt dedes/ whiche many doth profyte
Them ſelfe clere cōmendyng/ hath he feiycyte
Rygbt lytell regardyng/ the voyce of cōmonte
He hath no bolde courage/ which onely doth depende
On mouth of the cōmons/ his dedes to cōmende

Sed dare qui potuit/
quod cupit ipſe ſibi.

But he is moſt manly/ whiche in his dedes can
Gyue ſurely to hym ſelf/ all that he doth requyre

Qui nimiū tribuit tūl-
tulistet queritat illos:
Ille nimis vanꝰ: & pue
rilis homo eſt.

Nat caryng the prayſes/ of woman/ chylde or man
Who that ouermoche/ doth great names deſyre
Or coueyteth vayne tytyls/ of honour to conquyre
He ſhulde nat be counted/ a man of grauyte
But a chyldyſſhe perſone: enſuyng vanyte

Eſt animi iprimis mag
nites ſpernere cunctas
Externas: nimiū quas
rude vulgus amat.
Res humilis ſpernens
animus petit ardua
magnus.
Quicquid habet tellus
ſe putat eſſe minus.

It namely belongeth/ to man of bolde courage
All vayne thynges outwarde/ to deſpyſe vtterly
Countyng all thyng mundayne/ incertayne & volage
Which rude cōmon people/ moſt loueth cōmonly
Thus a valyant mynde/ all way mounteth on hye
Deſpyſyng lowe thynges/ thyng erthely in no wyſe
Can content his courage/ nor noble mynde ſuffyſe

Nō oculus quicqd cer
nit vel dextra tangit/
Sed quę mēte capit: ar
dua: et alta putat.

All erthes contentes/ what euer is here on grounde
Is leſſe than his courage/ nor can nat content
Suche treaſour as his eye/ beholdeth here abounde
Or what euer he toucheth/ is nat ſuffycient
yet ſeketh he in mynde/ for thyng more excellent
Thing endleſſe reuolupng/ and caſtyng in memory
Contempnyng theſe tryfels/ of thynges tranſytory

I count hym moche greater/ than emperour or kyng
Whyche in mynde astreyneth/ to thyng celestyall
Utterly dyspysyng/ caduke and erthly thyng
Though he in this worlde/ possesse no thyng at all
But on thother partye/ what man wolde greet hym tall
Whyche onely reuolueth/ lowe thyng and trāsytory
Nat lyftynge his reason/ from groūde to perdurable glory

Qui spernit fragilia
cœlestia tangens.
Illo non vllus (vt puto) maior erit.
Atqui magnus homo est
quisquis versatur in imis?
Et nego de terra tollit
ad alta caput.

What persone wolde deny: but it wheres worthy thyng
And a great mannes debe/ by vertue to purchase
A great roume or office/ with emperour or kyng
Than is he moche greater/ which hath the gyft of grace
With the kyng eternall: to purchase hym a place
With angels for to reygne/ hye in the heuenly hall
Where is endlesse solace/ and ioy perpetuall

Quis negit esse hois
magni virtute mereri
Dignum cū summo regē tenere locum?
Ergo non magnus: sed
maximus ille feretur:
Qui summi meruit aulicus esse dei.

What man wolde deny hym/ both bolde and valyant
Whiche by long siegyng/ strenght and audacyte
Taketh great Cytyes/ wele peopled and puysant
Well stored of ryches/ and armour in plente
Than moche more valyant/ myghty and strong is he
Which as an ouercomer/ and myghty cōquerour
Hath won (by hys merytes the hye and heuenly tour)

Quis negit eē virū fortem: qui viribus vrbes
Et lōga magnas obsidione capit?
Ergo nō fortis: sed erit
fortissimus ille:
Qui sistet capta victor
in arce poli.

No trauayle nor labours/ what so euer they be
Can moue a bolde courage/ by fearfull fantasy
Thyng laudable to leaue/ but that boldly wyll be
Perseuer and procede/ concludyng fynally
Warkes wele attempted/ and fyrst begyn wysely
The bolde nought abydeth/ tyll all wysely be done
For wele he considereth/ that thende gyueth corone

Nō hominē magnū terrent quicūq labores?
Vt tādē absoluat quod
bene crēdit opus.

And nought can be surely praysed before the ende
Therfore he ther vnto/ contendeth constantly
So/ be nat thou wery/ but busely entende
At the heuenly palays/ to knocke perseuerantly
Than shall the porter opyn/ the gates fynally
For none he repelleth/ which byde knocking with myght
Nor none he denyeth/ whiche asketh thyng of ryght

Sic te nō pigeat pulsare palacia cœli:
Vt referet faciles ianitor ipse fores.
Nō quenq̄ rennit pulsantem ianitor aulæ.
Et nulli nō dantur modo iusta petit.

Wherfore haue pe done celle nat/ persewer knoche & stande
Rempt nat thyne armes: by knockynge fitigate
Abyde for thy meryt/ anon is sure at hande
Thy rewarde is instant/ thou shalt nat be frustrate
Before the victory/ no man is laureate
At endyng shalt thou haue/ palme/ victory: and medes
Than hast in thy voyage/ persewer and procede

Quare age: nō vnq̄ tu
brachia fessa remittas
Quando quidē mox te
præmia certa manent.
Palmā fine fere: ad finem pergito namq.

Aequore decurso: digna corona datur.
Nec finē nimium tibi credas esse remotum.
Cū minime reris: sæpe propinquus adest.

Pzocede vnto the ende/in stozmes and tempest
Ron ouer the streames/with sure spyp and constant
Thou shalt after trauayle/come to the hauen of rest
And sure pozt of pleasour/and glozy tryumphant
Noz thynke nat that the ende/oz pozt is farre dystant
Let no suche suspection: of long delay the greue
The pozt is oft at hande/long oz thou wolde byleue

Nō animus magnꝰ seruit: sed liber ab omni
Est vitio recti: perpetuusq; comes.

A great mynde dysdayneth/in bondage foz to be
But from all maner byce/and inconuenience
It selfe it pzeserueth/at lyberte and fre
Assone as fyrst mozpon/of byle concupiscence
Attempteth hym in mynde/foz to cōmyt offence
Anone he dysdayneth/suche byle temptacion
Hys lustes restraynyng/with bzydell of reason

The very fyrst mouyng/oz temptyng vnto syn
Hechaseth from his mynde/and doth the same subdue
By reason vele notyynge/that if it entred in
And resteth any space/soone after myght ensue
Some pleasour oz consent/oz dede agayne vertue
Therfoze he resteth/begynnyng with all myght
And alway foz gydes/taketh reason and tyght

Nec patit: luxus superet turpisq; libido.
Sed superat sensus forcior ipse suos.
Seruitiū maius nō est/ nec turpius vllum:

He suffreth nat byle lust/noz blynde lasciuyte
To subdue his reason/wyt/oz intellygence
But boldly he bzydeth/all wylde enozmyte
Moche stronglyr subduyng/carnall concuppiscence
Foz certesse no bondage/noz byle obedience
Is fouler to mankynde/fyrst fourmed resonable
Than to be subdued/to byces detestable

Quam quo sub vitijs: mens religata iacet.
Libertas animi vera: & quē nulla voluptas
Imperio cogit: seruitioq; premit.

And lye as outlawed/in mynde and in reason
Under greuous poke of byce/oz syn vnkynde
Hys carnall lust raignyng/aboue dyscretion
But certaynly there is/no lyberte of mynde
Saue where no byle lustes/noz byce both reason bynde
Where no lust oppzesseth/the reason in bondage
There is tre we lyberte/nat subiect to seruage

Nil admiratꝰ nisi quod videatur honestum:
Nil: nisi quod semper: quod propriūq; manet.

A man thus endued/with so great liberte
Cōmendeth no pleasour/vnstable noz bolage
That only whiche soundeth/to laude and honeste
He pzayseth and laudeth/of his most bye courage
He fozseth nat fauour/of tyuent noz of age
But that whiche abydeth iust/and contynuall
He laudeth and pzayseth/oz els nought at all

A bolde mynde is cõstant/one maner man alway
Nat shrynkyng for sorowe/nor hard aduersyte
But boldely he beareth/troubles of euery fray
With stout port and stomake/in maner/as though he
Felt none aduersyte/losse/nor necessyte
No chaunce can hym chang/so bolde is his courage
Dysdaynyng for to fele/mysfortune or dommage

Casib⁹ aduersis cõstãs
subcumbere nescit:
Tanq̃ si semp res sua
saluz foret.

That bolde worthy courage/which thinketh for to haue
His hole treasour in hart/and all his good in mynde
And nat in his body/as in a mortall graue
Suche one in cernall troubles/can no dysplesour fynde
Nor none aduerse fortune/reputeth he vnkynde
These chaungeable chaunces/of mysfortune mundayne
Are to hym assured/no dysplesour nor payne

Sed nihil aduersi cẽ sebit maximus ille:
Oia qui in mẽte credit habere bona.

He onely contayneth/all goodnesse in his mynde
Which bereth in hys herte/christ Jesu day and nyght
This man hath grauyte/nought can hys reason blynde
So christ hath inclered/hys mynde with inward lyght
His countenaunce is one/in euery mannes syght
No more faynt nor fearefull/is he/of hys langage
In most greuous chaunces/than in chefe auantage

Ille autẽ solus cõplectitur omnia mente.
Pectore cui Christ⁹ noctẽ dieq; sedet.
Aspectũ seruat: grauitas quẽ vestit: & ornat.
Nec trepidat verbis: Lãguidiusq; sonat.

He sheweth no semblance/in worde nor cõtenaunce
Of inwarde dysplesour/his courage is so sure
And certesse/it nat semeth/a great man of constaunce
To shewe cruell eyen/or loke agayne nature
But rather with vysage: and countenaunce demure
These grym thretnyng lokes/betoken no fortytude
But rather a proude hert/vnkynde boystuous & rude

Non magni est toruos oculos vultusq; minaces
Sed magis ẽ mitis trõtis habere decus.

The stronge is nat tryed/nor proued by gestures
By face nor countenaunce/but one may trye and fynde
What man hath hye courage: and boldnes of nature
By hys worthy dedes/and stablenes of mynde
Many one is fearfull/and cowarde of his kynde
Counterfaytyng outward/a lyons countenaunce
Unstable in his dedes/without perseueraunce

Non eteni fortis gestu vultuq; probatur:
Sed facito tatq; aia sit mihi magnus homo.

If thou be in office/or great auctorite
Be nat more remysse/do nat thy dutye lesse
Amenst the cõmon wele/all yf thou fere to be
Soone after deposed/by comons vnkyndnesse
The nature of comons: is rotted in rudenesse
And very hard it is/to please a multytude
yet for the comon wele/sye nat sollicitude

Nõ quia tu populi vacuas ferre repulsas:
Propterea res ẽ publica agenda minus.

Nō dat riā liq̄as quis sit tibi pugna futura.

Leaue thou nat thy coũtre/ whan batayle is instant
But boldely prepare the/ for it to byde and fyght
Extreme nede best prouyth a courage valyant
Thou can nat better dye/ than fyghtyng for the ryght
Than: nede most requyreth to shewe thy force
Thou canst nat be knowen strong/ nor of bolde courage
Saue in bydyng daunger/ and peryll of dãmage

¶ howe no couetous wretche can haue the trewe verin of magnanimite.

Nō alit fortis nosci er ipse potes.

Prẽterea/ quẽ sacra fames: et forma monetæ
Ceperit: haud magnus imo pusillus homo est.
Tormẽtet q̄uis scelera ta pecunia paruos:
Esse tamẽ magnis illa molestia inquit.

¶ A wretche/ whom the fassion/ and hunger execrable
Of golde or vyle money/ hath blynded in intent
May nat be called great/ but small and myserable
For though this cursed coyne/ small wretches doth tour-
yet can it nat trouble/ a mynde magnificent (ment
A bolde mynde consyderyth it/ gotten with great payne
Saued or kept with feare/ with sorowe lost agayne

Nil minuũ est aĩo: nil est angustius illo:
Qui seruit nũmis: cui dominãtur opes.
Ille autẽ est fortis: qui scit contemnere paup:
Diuitias animo nõ cupiendo suo.

No man is more symple/ vyle/ nor of base courage
Nor no mynde more pynched/ or drowned in dolour
Than he/ which of money/ is kept vnder bondage
Of whom wretched treasour is lorde and gouernour
But that symple persone/ is worth a conquerour
Whyche can dyspyse ryches/ cõtent with pouerte
Couetynge no ryches/ nor vayne prosperyte

Aut si diues habet: qui sic partitur amicis:

Suche one/ in beholdynge the vayne solicytude
Of couetous catyfes/ and wretches of the grounde
He laugheth vnto scorne/ theyr lyfe and maners rude
Aduertyng to what care/ and labours they be bounde
Which doth all the iugement/ of theyr reason confounde
Of rest them bereuyng/ of treasour whyle they thynke
To slepe thy entende nat/ nor yet to meat nor drynke

Subsidio vt multis gaudeat esse viris.

Thus whyle they get ryches/ false/ fraple/ and fugytyfe
These wretches to them selfe/ than tyrãnes more vnkynde
Lose rest/ fame/ and frenshyp: and also the swete lyfe
All this/ a bolde courage reuolueth oft in mynde
Wherfore no suche furour/ can his hye reason blynde
But if he haue plente/ of ryches and treasour
He parteth it a brode/ to nedefull with honour

Unto his poore frendes/ which haue necessite
He parteth and spreadeth his treasour ioyously
Delytyng for to haue/ suche prosperyte
To many men to be/ socour and subsedy
He studyeth with treasour/ eternall blysse to bye
And louers in this lyfe/ as thyng more cõmendable
Than all Cresus ryches/ of golde innumerable

Howe comon is the clause/and sentence of Pyrrus
Of most famous auctours/counted of dignyte
Whiche vnto the romayns/made noble answere thus
Whan they came to hym/with treasour in plente
Their captyues to redeme/whiche in pryson had he
Whyle thynballadours tolde/their raūsone in golde
Pyrrus thus answerde/with courage fre and bolde

Qua vulgat viros illa
sententia Pirrhi esse
Cū redimit captos sau
cia roma suos.
Inquit enim Pyrrhus
pciū numerari voleti.

pour golde I demaunde nat/no syluer wyll I fele
No gyft shall pegyue/pour treasour I dispyse
Contende we with armour/of yren and of stele
Nat with golde nor gyftes/as tauerners haue gyse
Marchauntes/and other/ensuyng couetyse
Iesemeth byle wretches/to handell coyne & golde
Bryght armour besemeth/men valyaunt and bolde

Non aurū posco: non
mihi dona dabis:
Certemus ferro nō au
ro cauponantes
Contractare aurū/nos
decet arma viros.

For certayne this answere/semed so noble a kyng
Of Eacus/worthy to come of hye lynage
Of whome this sayd Pyrrus/had his byrth and spryng
This worde/well hym proued: strong & of bolde courage
And thou also Curius/both sadde/sober and sage
Thy selfe well declared/of mynde/as strong and bolde
Whan the samnytes/presented the with golde

Dignū rege quidē vere
bū genus æacidarum:
Ostendit magnum viri
bus/atq; animo:
Nec minor ipse animo
Curi dentate fuisti:
Cum tibi samnites aur
ea dona darent.

As thou sittyng doell/was dryeng by the fyre
Small rapes/as man symple/by ryches settyng nought
One of the samnytes/subiect to thyne empyre
Layd forth golde gyftes/whiche he had to the brought
By sygnes whiche he sawe/reputyng in his thought
By suche maner gyftes/the greatly to content
By cause thou resembled/as poore and indigent

Torrebas modicum ra
pas tu lentus ad ignē:
Explicuit samnis cum
sua dona chens.

But what answere gaue thou forsoth a wyse and bolde
Sayngē/I had leauer thus homely for to dyne
In an erthyn platter/than in a dysshe of golde
Retourne with thy gyftes/nought I demaunde of thyne
What nede I thy gyftes/sith thou thy selfe art myne
Of gouernours of golde/we wylbe gouernours
Rather than of golde/nor other vayne treasours

Malo equidem dixti si
guli cœnare catino/
Quam suluis: tecū mu
nera missa refer.
Nō aurū volumus: po
sti? sed habentib? aurū

This answere besemed/a myndе magnificent
And a man stablied/in magnanimite
But agayne retourne we/vnto our fyrst entent
I bolde myndе in labour: most diligent must be
In thyng of most peryll/and most difficulte
Where thy pages be most hard/there must thou to pryncyple
Chefely put thy body/to labour and trauayle

Mayne. C.i.

Esse super volum: hoc
cupimus q magis.

Corpore sunt etiā subeunda pericula rerum.
Sunt res difficiles: sine
probiorq labor.

Nō tamen hæc temere
sed rectiꝰ ante vidēdū.
Quid ratio assētit qd
fieri ve negat.
Non etenim tētet sese
maiora fuitq;
Viribꝰ vt cœptū turpe
relinquat opus.

yet though the toying be nedefull/go nat therto rashly
But before consyder/what way is tyght and sure
What reason affermeth/and what it doth deny
Attempte nothyng passyng/thy wyt/myght/and nature
Nor whose ende and processe/is vnto the obscure
A wyse man by reason/consydereth well this same
But foles oft begyn/and leaue agayne with shame

Sępe nimis fidens sibi
magna negotia sumit:
Quę neq; cum perigati
dedecus inde refert.
Attamen & caueat: nis
miū dū pudet omnes
Ne visus trepidā quæ
rere velle fugam.

And namly some trustyng/in them selfe to greatly
Begyn oft great thynges/wenyng to wyn them name
But whan all they? purpose/procedeth frowardly
In stede of cōmendyng/they get them rebuke and shame
Another thyng beware/whiche also wynneth blame
So long do nat all thyng/before proupde and cast
That thou seme to leaue all (as cowarde) at the last

Nempe mori præstatq̄
turpē viuere vitam:
Seruitio mors est ante
ferenda viris.
Non certes armis: nisi
tū certare necesse est.
Namq; ferum nimis est
conferuisse manus.

Better dye with honour/than lyue in worldly shame
And leade the lyfe dishonest/and foule/tyll bitter age
A bolde noble courage/desyryng worthy name
Wolde moche rather dye/than lyue in vyle bondage
Contende nat in batayle: if thou be sadde and sage
Without nede constrayne the/or harde necessyte
To shede blode is brutall/and beastly cruelte

Nunq̄ suscipias bellū
nisi pacis amore.
Sed pax nil fraudis/
nil habeatq; doli.

It semeth nat mankynde/but cruell beastes wode
Whiche of noble reason/parteners can nat be
To delyte in shedyng/echone of others blode
Begyn neuer batayle/as moche as is in the
But for to loue peas/concorde/and vnyte
And whan peas is compact/and sure confederate
Let no fraude nor trayson: nor gyle it vyolate

Digniꝰ in magno nihil
est/q̄ parcere victis.
In quo nāturę cōuenit
ille deo.
Nō tantę est laudis vi
debellare superbos:
Quantæ est clemētem
se: placidumq; dare.

Nothyng in a great man/can be more cōmendable
Than to spare his foes/brought in obedyence
To great god eternall/this man is most semblable
Lesse laude is to subdue/by force and vyolence
Than to shewe thyne enmemy/thy mercy and clemence
More laude is to pardon/and spare wretches subiect
Than proude great rebellers/by batayle to correct

Inter cæsareas virtu
tes prima refertur:
Quod placidus victus
ciuibus ille fuit.
Magnanimum mitem
fecit natura leonem
Prostratis: pueris exi
guisq; feris.

Amonge all the vertues/ascrybed to Cesar
This one is renomed/most chefe and pryncypall
That he was mercyfull/nat more in peas than warre
Sparyng the Cytezins/to hym subiect and thrall
All if the bolde lyon/be cruell and brutall
To suche as be prostrate/of nature is he mylde
And vnder lyke maner/both to small beast and chylde

Thou shuldest nat cõtende/nor fyght agaynst thy fo
Except thou hast somwhat/ playne warned hym before
For gyle proueth a mynde/coward and faynt also
A false fearfull hert/by nought is proued more
Than fraudfull assautes/and vengeaunce to lore
Pursewe non with hatred/with malyce/nor enuy
These bynde thyn owne mynde / most strongly in mysery

If any haue greued the/with outher worde or dede
Agaynst tyght or reason/as oftyn tyme may fall
To suche a wretched parsons/lyueng take good hede
And count thy selfe by hym/ nothyng greued at all
But say thus/as semeth/a man substancyall
This man wolde haue hurt me / but god is good & kynde
Nat grauntyng hym power / nor myght after his mynde

Hys mynde was to greue/ nowe hath it none effect
Unto his owne tourment/nowe tourneth his delyte
And more cause haue other/ his malyce to suspect
And certaynly to slepe/that man hath small respyte
Whiche tourneth & wakeneth / whan euery flee dothe byte
Many grefes happen/whom pacyent silence
Moche better subdueth/than open violence

For certayne no plone/is greatly hurt in dede
Without he hurt hym selfe/by faynt thoughes vnkynde
Dispyse/though thy body/in dyuers partes bleds
Without thyne owne cõsent/ no man can greue thy mynde
Thy wronges to reuenge/whan thou shalt power fynde
Let this full suffice the/to haue thy foe subiect
And to haue suche myght/his malyce to correct

Take onely suche power/for bter punyshment
Thou canst nat reuenge thy wronge/in nobler wyse
Than whan of thy foes/thou mayst haue thyne intent
To pardon theyr trespas/and theyr malyce dispyse
Of secrete detractours/ensue thou nat the gyse
Blame thou no man absent/whysperyng secretly
If thou haue cause to blame/assayle hym openly

A mynde onely grounded/on tyght and equite
And it selfe perceyuyng tyght wyse and innocent
Of spyrytt may beholde/with magnanimyte
These thynges make namely/a mynde magnyficent
A pure mynde and symple/a tyght & playne intent
With iust faith and lyuing/defyled at no tyme
With none enorme maners/nor greuous spot of cryme

Many.

Nõ nisi præmonito do
dũ confixeris hosti:
Nãq animos timidos
indicat ipse dolus.
Nõ odio quenq; nec sis
liuore secutus.
Hoc etenim angustis mẽ
tibus esse solet.

Si qs te verbis: vel fac-
tis læsit iniquis.
Hũc tecum reputa nil
nocuisse tibi.
Sed tantũ mentem di-
cas habuisse nocendi:
Et mentẽ optatum nõ
habuisse saum.

Nã nisi se lędat: certe
non læditur vllus.
Namq; alĩ mentẽ tan
gere nemo potest.
Cumq; vlciscẽdi fuerit
tibi facta potestas:
Hoc ꝑ vindicta sit po-
tuisse satis.

Vltio nulla quidẽ ma-
lori cedet honori
Quam tibi quæ spreta
quæq; remissa fuit.
Occulto quenquam nõ
carpes ipse susurro.
Sed si quem argueris:
aggrediare palam.

Magnanimũ faciet tã
tũ mens conscia recti.
Mens pura: & simplex/
intemerata fides.

At trepidū facient ſor
des & crimina vitæ.
Omnia nā metuit: quē
ſua vita premit.
Cor mundū nunq̄ tor-
pet formidine triſti.
Nā quicūq; ſine eſt cri
mine: quid metuat?

But vyle and foule ſynnes: and vyces of lyuyng
Maketh man be fearfull/ſad: heuy and penſyfe
For that wretche ſuſpecteth/and dredeth euery thyng
Whiche is harde oppreſſed/with his owne ſynfull lyfe
A pure herte and clene mynde/haue this prerogatyfe
Neuer to be fluggyſſhe/by heuy drede or feare
Who is without treſpas: what can hym hurt or deare

An mortē? munus ſibi
quam natura parauit?
Per quā nō dubius re-
gna beata ſubit?
An vel ſuppliciū? cui?
non ille dolorem
Sentit: dū ſanans vul
nera: Chriſtus adeſt?

Or what hath he to drede: no maner thyng be ſure
What ſhulde he drede of deth/it is ineuytable
The generall dutye: and tribute of nature
By whom he hath paſſage: to lyfe interminable
What ſhulde he drede tourment/of tyran intretable
Of whom he nat feleth/diſpleaſour/hurt nor greſe
Syth our lorde is redy/his woundes to releſe

Quid timeat quē Chri
ſtus amat? quem virgo
tuetur?
Numina cui cœli cun-
cta benigna fauent?

What mater ſhulde he drede/what can hym fear or moue
Whom no true troubles/nor vyces can oppreſſe
Whom Chryſt his dere mayſter/ doth both defende & loue
Whom the glorious vyrgyn/eternall empreſſe
Defendeth/and is redy/to helpe in all diſtreſſe
Whom all heuynly ſpiritſ/doth fauour & defende
With his foes redy/all ſeaſon to contende

Martyrib? potuit quis
quōdā inferre timorē?
Vincere tā magnos q̄
potuere viros?
Nō illos reges ſupera-
runt: non q̄ tyranni.
Non populi: admiſſa
nec valuere ferę.

Who coude in tyme paſſed/theſe holy martyrs feare
Or moue theyr great conſtance/from fayth & true beleue
They prynces ouercam/but no prynce coude them deare
No kyng coude them chaunge/ouercome/ nor remeue
No tyran nor tourment/coud them in myndes greue
All if they fraple bodyes/oft ſuffred bytter payne
Therat/theyr mynde conſtant/had bytterly diſdayne

Prēſidib? corā iuuenes
pueriq; ſeneſq;
Et tragilis mulier non
habuere metum.

Accuſed of peoples/and falſe rulers were ſome
Some caſte to wylde beaſtes/in peces to be rent
But no maner manace/nor peyne coude them ouercome
Weake women/chyldren/olde fathers/and Juuent
Before cruell prouoſtes/ſtandyng at iugement
And with them ponge byrgyns/ſeyng theyr woundſ blede
Of tyrannes nor tourment/had nouther feare nor drede

Non arcus: non arma:
neci diſtricta / roguſq;
Nō iaculis ſæue/verbi
buſq; manus.
Nō carcer nō longa fa
mes/tormenta/ſitiſq.
Nonoleū/ nō pix: nōq;
fluenta maris.

No bowes nor dartes/nor other lyke armoure
Nor brycht ſwerdes drawen/to theyr deedly tourment
No ſpeares nor fyers/kyndled them to deuour
No pryſon no ſcourges/no pytche of lothly ſent
No threatnyng of pryſon/nor bytter punyſſhment
No hunger nor thurſt: nor feruenty ayle brennyng
Coude moue them to chaūge/theyr fayth nor pure lyuyng

No threatnyng nor ſuffraunce/of waters hyolente
Coude chaunge theyr ſad purpoſe/eſtabled by wyſdome
No gyftes nor treaſour/of greateſt opulence
No promyſe of part/ of empyre/nor kyngdome
Nor kynges maryage/coude theſe martyrs ouercome
Nor theyr holy purpoſe moue/nor inclyne to flyght
In mynde were they ſtrēghted/ ſo ſure with heuēly lyght

Nat onely the parentſ/ſaw we theyr chyldren in flame
With chere glad and ioconde/in hert and countenaunce
But many theyr owne chyldren/eroted to the ſame
And for no ſhort tourment/ to flye from theyr conſtaūce
O meruelous myndes/great perſeuerauncē
The mother hath oft tymes/ with ioyce magnificent
Eroted her ponge chyldren/to peynes and tourment

The wyfe hath eroted/her huſbande in lyke wyſe
And one brother another/ſtrenghted to martyrdome
And for our lordes cauſe/all tourment to deſpyſe
But what man of lernyng/ of vertue/or wyſdome
Wolde ſay that theſe martyrs/thus dyeng were ouercome
But rather in the myddes/ of all theyr tormentours
They ſtode nat ouercome/but lyker conquerours

The Juge or tourmentour:by cruell tyrannye
Myght ſubdue the body/ſomtyme vnto tourment
But the mynde pſeuered:eſtabled conſtantly
In the fayth and laudes:of god omnypotent.
Thus were they by peynes/and mynde magnyfycent
And by deth ſubduers/ of theyr owne corps carnall
Of tyrans/tormentours:and fendes infarnall

The worlde/and bayne pleaſours/ſubdued they alſo
Diſpyſyng all pleaſour/of thynges tranſytory
Than: all theſe ouercomyng/who loketh clere therto
On erth can no man fynde/more worthy victory
In ouer cōmyng erth/they wan eternall glory
And where men ſuppoſed them/ to haue ben ouercome
They ouercam/both men/erth/and the hye kyngdome

For certayne lorde Jeſu/who thus may dye for the
To hym can nothyng be/of more beatytude
Of more parfyte ſwetneſſe/ of more felycyte
More ioconde/more ſoyous/nor yet more gratytude
Alas we blynde wretches/ are we nat dull and rude
Seyng our redemar/endure for vs ſuche peyne
And no payne nor dolour:to endure for hym agayne

Munera/nec regni partes: promiſſaq; regum.
Coniugia:in turpē nos pepulere fugam.

Nec tantū natos læti valuere parentes
Spectare in flāmis/in crucibuſq; ſuos

Quin magis infantes genitrix hortata tenellos.
Et frater frattē: ſponſaq; cara virum.
Quis poſſit ſctōs morientes dicere victos?
Victores potius morte fuere ſua.

Fortius aut mai⁹ nihil eſt quā vincere mūdū.

Vincere quā terras/ et ſuperare polos.

Nil parit felix homini pariter que beatum:
Nil pariter dulce q̄ tibi Chriſte mori.

Nec tãtum gladio: sed viui possumus ipsi
Hoc tibi contẽpto cor pore Christe mori.
Qui gladio moriẽ tantum semel occidat ille.
Occidit hic sæpe: q sua membra domat.

Nat onely may we dye: and suffre martyrdome
By tourment of tyran / by swerde / water or flame
But lyuing we may dye / if we our selfe ouercome
This vyle corps dispysyng: and lustes of the same
Who dyeth with swerde / but ones hym selfe doth tame
By deth / but who tameth his membres corporall
Is dayly mortifyed / by deth contynuall

Nec datur hãc cunctis gladij cõtingeẽ mortẽ
Qui cupiunt: gladius gratia summa dei est.

Nor this deth is graunted / nat vnto euery man
Whiche couepte for to dye: for Christ our sauyour
Some wold fayne be martyrs / by swerde / but they ne can
That is a speyall grace / of our dere redemptour
But this sayd other deth / to banquysshe all errour
To tame this frayle body / and lust to mortyfy
To euery one wyllyng: is graunted cõmonly

Quem fuerit Christus dignatus morte perire
Cõsimile / certe ẽ proxi mus ille deo.

But whom Christ vouchsaueth / to dye by martyrdome
Of tyrannes tourment / no doute is / but he is
Next ioyned vnto god / aboue in his kyngdome
In endlesse fruicion / of his eternall blysse
And next them innocentes / whiche haue nat done a mysse
But nat without meryte / and endlesse ioy is he
Whiche hym selfe subdueth / by magnanymyte

Wherfore haue done redar / addresse the to vertue
In whose cause and quarell / be bolde to stande & fyght
Thy blynde carnall lustes / of frayle membres subdue
Be redy for to dye / for Justyce / treuth and ryght
Dispyse all intury / so semeth Christes knyght
Subdue this false worlde / it is but vanyte
Than thynke thy selfe stabled / in magnanymyte

What are these passyons / of troubles transytory
But cloudes consumyng / and meanes for to call
Man from worldly ioyes to blysse and endlesse glory
Make nat double domage / of one displeasour small
Be strong teuste no tempest / can last contynuall
After sorest stormes / moste clerest ayre we se
After aduers fortune / shyneth prosperyte

Who can nat abyde the one / shall nat attayne the other
The sour sauce is serued / before meat deynteous
Joy sauced is / with peyne / remember this my brother
Myrt with mysauenture / be chaunces prosperous
This lyfe is resembled / a byldyng ruynous
Nowe shaked with the wynde / agayne nowe reparate
So fareth by troubles and chaunces fortunate

The chyldren of Israell/passed hyrste the reed see
And thyrty yere wandred in sauage wylderneſſe
In lande of promyſſion/or they/in reſt coude be
And long tyme of batayle/endured harde diſtreſſe
At laſt were they ſtabled/in reſt and quyetneſſe
So god wyll his ſeruauntes/here in this lyfe chaſtyce
Before he receyue them/to reſt in paradyſe

Than haue none/take confort/be of ſtoute courage
Haue hope/that theſe troubles/are erneſt (truſt to me)
Of ſolace and confort/in endleſſe heritage
Wake lyght thyng of labours/by magnanymyte
Auert all thyng mundayne/hath mutabylyte
Saue vertue/well roted/within a ſtedfaſt mynde
Nothyng is here conſtant/all tourneth as the wynde

Nothyng is here conſtant/nought permanent at all
Euer: perylles paſſed/are pleaſour for to tell
A man on grounde reſtyng/can moche lower fall
Let hope and bolde ſpyryte/all myſery excell
Auert what is wrytten/playnly in the goſpell
Ye muſt trauers troubles/whiche wyll our lorde enſue
Renounce the frayle worlde/and his owne ſelfe ſubdue

¶ Our muſe hath remayned/ynough as thynketh me
In the ſhape/deſcrybyng/of ſtoute perſeuerance
Or payntyng the pycture/of magnanymyte
God gydyng/our ſtyle: nowe let vs forth auaunce
To diſcrybe the vertue/of comely Temperaunce
But fauourable redar/thynke nat peyne/but delyte
Rede forth/for I prompt/both pleaſour and profyte.

Iã ſatis in magnis ſit
verſata thalia eſt:
Nũc reliquum ꝑa
ſancta referre pede.

¶ Thus endeth ỹ diſcripcion of ỹ thyrde Cardynall ver
tue/named Magnanymyte or fortytude/or ſtrenghte of
great mynde: And here after enſeweth the diſcripcion of
the fourth and laſt Cardynall vertue/called moderacion
or Temperaunce.

¶ De Temperancia.

¶ Of Temperaunce.

BEfore haue we treated/of myndes inuincyble
Nowe place/tyme/a purpoſe exorteth our ſcripture
In meter for to wryte: as playne as is poſſyble
Of myndes temperate/well maneerde and demure
Who bridleth his luſtes/well ordryng his nature
Kepyng comlynes/in dede/worde and countenaunce
Suche one ought be counted/a man of temperaunce

Dixim⁹ mulctas mẽte
nunc ferre modeſtas
Et loc⁹ & tempus: pro
poſitumq; monet.
Qui cohibet motꝰ animi ſeruatq; decorum
Dictis: & factis: is mo
deratus erit.

Ergo/vt sis talis:tecū tua vota tependas.
Et pōha pſequere:cætera miſſa face.

Therfore/that thou mayſt be ſuche one: of gouernaūce
By comely temperance/thy dedes to diſpoſe
Thy mocyons of mynde/note well in remembraūce
Whether they be honeſt/or nothyng to purpoſe
If they be laudable/than after them compoſe
Thy maners and lyueng/if thy deſyres be
Repugnant to reaſon/than vtterly them fle

Sūt bona:quæ ſimplex tantū natura requirit.
Nō ea: quæ faſtus:ambicioque iubet.

Thoſe onely be good deſyres/clene and ſure
Whiche nature requyreth/obeyeng to reaſon
Nat they/whom haute purpoſe/makyng reaſon obſcure
Deſyreth of proude mynde/end blynde ambition
One hauyng hym owne ſelfe:in his poſſeſſion
Hym rulyng by reaſon/doth nat moche requyre
Suche hym ſelfe poſſeſſyng/nought forther wyll deſyre

Non eget hic multis:q̄ ſe poſſiderit ipſum.
Qui ſe poſſideat: ſe putat eſſe ſatis.
Omnib⁹ et rebus prędiues ſemp abundat:
Eſſe vel abſq; opib⁹ dicet ille nequit.

For moche he nat nedeth/whiche of hym ſelfe is lorde
But hym ſelfe he counteth/ryches ſufficient
Who can hym ſelfe gouerne/in dede/in thought/& worde
Abundantly is euer:great/ryche/and opulent
In all nedefull treaſour/and neuer indigent
What man/wolde afferme/ſuche one without treaſour
Whiche of all his dedes: is lorde and gouernour

Nā ſe quiſq; poteſt p ſe prǽſtare beatum/
Si modo poſſideat omne quod intus habet:
Cui ſua nō ſat fūt:alīud ſed quæritat extra:

Thus euery man may make/hym ſelfe full of ryches
Replenyſhe hym with welth/ioye/and felycyte
His owne inwarde gyftes/if he can well poſſeſſe
Stablyng his deſyres/on thyng of honeſte
But myſerable/catefull/and euer nedy/is he
Whiche can nat welde hym ſelfe/ſubduyng all errour
With hym ſelfe nat content/ſekyng outwarde treaſour

Ille miſer ſemp: ſemp egenus erit.
Nā numero q̄uis habeat ſibi plurima diues:
Plura tamē multo ſemper habere cupit.

Whiche thynketh nat ynough/the treaſour of his mynde
But of outwarde ryches ſeketh/hym ſelfe for to ſtore
For certayne/the ryche/is ſo gredy and blynde
That though he haue plenty/hym ſelfe he coūteth pore
And euermore in mynde/doth conceyt moche more
Is his coyne increaſeth/and treaſour temporall.
His gredy appetyte/increaſeth ſtyll with all/

Seſe antē totū (ni fallor) poſſidet ille:
Qui ſanē mētis:quicq; videnda videt.
Corpore ceu totus cēſe tuetur:et integre eſſe.
Omniaq; validus integra membra gerit.

Forſoth he poſſeſſeth hym ſelfe/moſt parfytely
And eche parte to reaſon/is due obedient
Whiche is of hole mynde/beholdyng inwardly
All thynges to be ſene/to ryght expedyent
Suche one hym ſelfe ruleth/by parfyte Iugement
And is called parfyte/as men hym pfyte call
Whiche hath his hole membres/and gtes corporall

But contrary wyse/this parte to vnderstande
That man is nat parfyte/whiche is nolesse or blynde
Or wanteth any parte/as arme/legge/fote/or hande
In lyke wyse that person/is nat perfyte of mynde
Whiche one thyng parfourmeth/another left behynde
Or whose lyght of reason/is drowned in derknesse
Or whom sondry errours/involuyng doth oppresse

Inough can it nat be/the to defende from yre
And to be subdued/of beastly glotony
What vayleth to anoyde/fraple Venus ragyng fyre
And ouercome to be/with malyce and enuy
What helpeth pacience/where reygneth lechery
Or what helpeth meknesse/where reygneth couetyse
In hole mynde and parfyte/subdueth euery dyse

And stryueth to vaynquysshe/all errour crympnall
From his mynde excludyng/all braunches of myll yueng
For this cause ouercome/thy desyre fyrst of all
And thy selfe possesse thou/as was my fyrst byddyng
Than care nat/nor seke nat/for no farther thyng
It is nat a tokyn/of man discrete nor wyse
To seke outwarde thynges/and inwarde to dispyse

The prudent man spareth/no treasour temporall
To dryue from his body/sickenesse/and euery sore
To haue in possession/his lymmes corporall
That kepeth good dyete/whan he is hole before
Than shuldest thou dispyse/bayne treasour mykell more
And all outwarde thynges/vtterly dispyse
Thy treasour of vertue/to put in exercyse

Beholde what abusion/subdueth fraple mankynde
All seketh for socour/of peynes corporall
But veray fewe or none/regarde the soule or mynde
Let se/who receyueth with wyll poyson mortall
Or in a pyt profounde/wyllyngly wyll fall
But rather/if he take a drynke intricate
Soone doth he seke for physyke/and ayde in delygate

If any brake his legge/by sodayne aduenture
Inon abone letter/he dryeth sodaynly
Or if his syght wym fayle/or grenne to wate obscure
Nature hym constrayneth/to seke for remedy
But yet shall I touche/one thyng more largely
If an asse go lame/men tary nat a weke
But strepght to the smyth/for remedy they seke

Contrarium totus censetur lumine cassus.
Nec si cui nasus: pesve manusve deest.
Si etiã si cui caligant lumina mentis:
Mersus in errores non sibi totus adest.

Ergo te habe primum nec res pquis remotas.
Pars tibi cũ desit pxima quæque tua est

Vt sese prudẽs habeat de corpore morbos
Pellit: & assidue noxia cuncta cauet.

Quisnã cõsulto sumit potatq venenum?
In foueam quis se præcipitanter agit?
Quin si quis biberit casu vel fraude cicutam.
Antidotũ medicos protinus ille petit.

Si cui crus fractũ: subito conducit aliptem.
Quin oculis lippis est medicina sua est.
Quod magis est dicam claudus si icedit aeriis
Continuo fabrum ruis proprio orc vocat.

Cur quoq; ſi morbꝰ ſenſum mentēq; grauauit:
Nō adhibes curā reſtituiſſe quę tibi

This cure thou cōmytteſt/for helpe of the body
If vyce haue greued/thy reaſon and thy mynde
Why ſeketh nat ſocour/for helpe and remedy
Namely ſyth the ſame/ſo eaſy is to fynde
Alas man thou ſlepyſt/thy reaſon is to blynde
Thou ſholdeſt of thy mynde/haue moche greater cure
Than of thy fraple body/a ſacke of vyle ordure

Hoc etenim cura ē maior tibi mētis habēda:
Quo ſupat corpus nobilitate ſua.

Howe moche more the mynde/excelleth thy body
In nobleſſe of nature/and eminent valour
So moche more thou ſholdeſt/for it fynde remedy
Whan it by thy folly: is wounded by errour
Conſyder of thy ſoule/the excellent honour
It hath ſhape and ymage/of god omnypotent
Thy body is mortall/as beaſt/or vyle iument

Quid iuuat in tātos illam merſare labores:
Semp vt ancipiti ſe rotet illa malo?
Cur illā in flāmis noctesq; diesq; fatigaſ?

Than purſuey for thy ſoule/thy vyle body diſpyſe
Why haſt thou ſuche pleſour/to loſe ſo great treaſour
In ſo great vayne labours/or wryng thy mynde this (wyſe
It tourmyng as a wele/in dyces euery hour
And in doutfull domage/muolupng and errour
What meaneſt to tourment/it nyght and day in fyre
And moſt feruent flames/of thyne vncleane deſyre

Et perdis melius quod potius q; tenes?
Impi? es nimiū: nimiū crudelis tet aſperi
In te qui ꝓprias iſeis ipſe manus.

Say/what delyte haſt thou to loſe without profyte
Thy dere in warde iewell/and pryncipall treaſour
Unkynde is thy pleaſour/O vayne is this delyte
Unpytefull art thou/and cruell tormentour
Whiche/thyn owne ꝓper mynde/thus dyſtroyeſt in errour
If he be moche cruell/Whiche doth his body quell
Who kylleth his owne ſoule/is moche more cruell

Quid tantis certas inuoluere retibus illam?
Scilicet vnde volēs explicuiſſe nequis?
En quatitur vigilās curis: quatiturq; quieſcēs

Wherfore doeſt thou cōtende/tynuolue & wrap thy mynde
In ſnares and great nettes/of thought/labour/and peyne
From whiche at thy pleaſour/thou ſhalt no meanes fynde
The ſame to lyberte/for to get forth agayne
Beholde it is troubled: wakyng with cures vayne
And nyghtly whan nature/demaundeth quyete reſt
Thy mynde moſt with cures/is tolled and oppreſt

Acta velut ſtimulis ire requieta furit.
Tu tanquā tortor: tanquā Bellona flagello:
Perſequeris ſæuus illa miſella fugit.

As a ſhyp is tolled/in behement tempeſt
So prycked is the mynde/inquyete by furour
Thou chaſeſt/it fleyth/in ragyng without reſt
Thy mynde is myſerable/thy ſelfe art tourmentour
With ſcourge it perſuyng/and laſſhyng with tyrgour
As cruell Bellona/the goodes of batayle
So thy wofull mynde/thyne owne ſelfe dothe aſſayle

To lose from thy body/a fote or eis an hande
Were it nat lesse domage/and losse more tollerable
Than to lose that parte/whiche maketh vnderstande
And maketh man dyffer/from beast vnresonable
This is our soule or mynde: whiche is incomparable
Gyuen vs from heuyn/without whose gouernyng
From wylde and brude beastes/we dyffer lytell thyng

But well myght be counted/with them vnresonable
O/ what hope disceytfull/hast thou both quicke & deade
If thy mynde be from the/sicke/blynde/and inable
Whiche both in lyfe and deth/is graunted the to leade
Wherfore here what counseyll/of reason doth the reade
Fyrst clens all diseases/out of thy mynde and thought
Than art thou sure and safe/and saple thou canst nought

Than art thou sounde and hole/than art thou hole perfyte
If thy mynde and reason/be pure and without byce
So that thou gyde thy mynde/ryght vnto thy profyte
In wayes good and holsome/and ryght wyse exercyse
Than shall it to the do/iust dutye and offyce
But brefely to shewe the/O reder dere and kynde
Thynke this is the dutye/of perfyte and hole mynde

An hole mynde and perfyte/desyreth that onely
And that onely hopeth/whiche lasteth gdurable
Whiche all tyme doth profyte/the mynde to fortify
And good without measure/or ioye intermynable
On the other party/it dredeth payne damnable
And all thynges noyeng/with endlesse dolour
Wherin none assysteth/with confort nor socour

More brefely to declare/the mynde desyreth blys
And wolde flye that tourment/whiche is interminable
With all crafty study/and meanes/glad it is
To seke that sure glory/and ioy incomparable
Whiche non infyrmyte/to bpolate is able
It onely doth sorowe/those losses and domage
Whome no ioy succedeth/nor plesant auauntage

But by whome lyfe endlesse/and soules helth is lost
This dredeth an hole mynde/and feareth inwardly
In other erthely pleasour/it fareth lyke and hoste
A shorte tyme sojourneyng/and flytteyng by and by
Thyng erthly and caduke/dispysyng vtterly
Than vse the lyke a gheest/take eyches in lyke case
As one nat longe wyllyng/to tary in one place

Nõne iotet satius de
corpore pdere dextrã:
Quã partẽ: cuius viri-
bus ipse sapis?
Quã pars ptẽ: le sumot
quæ ẽ tibi tradita cœlo
Qua sine cũ reliqs an-
numerere feris?

O tibi q̃ falsa ẽ spes: vi
uot: & funere functo:
Si vitæ: & mortis dux
tuus æger abest.
Sũt ergo iprimis mor-
bi de mente fugandi:

Quo tibi fis tot?: defi-
ciat que nihil.
Hanc tu p salubres/et
rectos dirige calles
Sana tibi officiũ pstet
vt ipsa suum.
Sed ne te longũ teneã
carissime lector.

Officiũ sanæ mentis id
est puta:
Vt tãtum speret: quod
pfit tempore in omni.
Quodq; sit immensum
vel sine fine bonũ.
Vt timeat: quicqd pos
sit sine fine nocere.

In quo nõ assit qui fe-
rat vllus opem.
Omnibus vt studijs so
lers ea gaudia querat.
Quæ nullus morb? frã
gere. visq; potest.
Vt soleat solã damnũ
quod nulla voluptas.

Consequit/vel quo vi-
ta/saluso; perit.
Cętera nil pendas nisi
quantũ penditur vsu
Hospici/ vnde parat.
Hospes abire cito.

Quin ea tu pondus credas morbosq; grauãtes
Quæ te vel perimunt, vel remorantur iter.

Consyder this moreouer and credably beleue
That temporall treasour, of fraple mundayne richesse
Is nought but a burthen, the soule & mynde to greue
And in sondry troubles, blynde wretches to oppresse
With thought, labour, sorowe, care and heynesse
Whiche burthen both outher oppresse, fale thy mynde
Or els in thy iourney, hynder the farre behynde

Debet onus: morbũq; simul vitare viator.
Vt peregat cœptã: quã cupit ire viã.
Est via: qua gradimur: vita hęc erit alta vita:
Patria perpetuum vel dabit exiliũ.

Away faryng pasone, ought gladly to auoyde
Both ponderous burthen, and all disease also
Whereby in his iourney, he myght soone be accloyde
This lyfe is a passage, or way, wherin we go
Circundate in compasse, with mysery and wo
But the lyfe ensuyng, is countrey permanent
Of rest, ioy, solace, or els endlesse tourment

Si patria ad caros pro auos: caroſq; parentes.
Imus: vt constet omnibus vna quies

Thus outher he graũteth, sure rest or eryle
If it graunt vs rest, than endlesse ioy is ours
Among blyssed spuers (in this lyfe counted vyle)
Among our forefaders, and olde progenytours
Were fylled with gladnesse, and voyde of all dolours
We shall all together, haue rest interminable
And one lyke fruicion, in blysse inestimable

Sin vero exiliũ capiet nos vltima labes.
Accipiet fletus: perpetuusq; rogus.
In patriã redeunt: qui freti munere sanæ:
Mentis ab aduersis se explicuere malis.

But if the lyfe cõmyng, put vs in banysshment
Than extreme distruccion, shall vs wretches oppresse
In endlesse perdicion, fyre: mournyng and tourment
And all maner kyndes: of dolour and distresse
But suche shall in surete: the lande of lyfe possesse
Whiche ruled by the gyft, of hole mynde haue ben fayne
To ryd them from synnes, and vyle pleasours mundayne

Exiliũ contra subeũt: qui erroribus acti:
Vtere se ad verum non potuere bonum.
Mẽs errat: quoties ratio nõ imperat: et cum
Quę bona sunt: cernit deteriora sequens.

But on the other part: suche entreth in eryle
Whiche dryuen in errours: to they⁊ confusyon
Coude kynde in they⁊ hertes, to tourne no tyme no⁊ whyle
To vertue and goodnesse, from blynde abusion
The mynde blyndly erreth, as often as reason
Nat ruleth, but seyng, clerely what thyng is best
The wo⁊st it ensueth, by frowardnesse oppress

Sed nimiũ fuimus digressi: iamq; redire
Causa monet nostrum: propositumq; sequi
In cœptũ fuerat nim moderatio motus.
Quodq; nitet rebus: cõspicitus: que decus.

But ouer long digression, we make as I suppose
The matter requyreth vs, forwarde to auance
And brefely to retourne, agayne to our purpose
To speke of the vertue, of worthy Temperance
Of well ordred maners, and goodly gouernance
And what ornyeth, and worthy comlynesse
Whan men lyst they⁊ vedes, discretly to redresse

In this thyng our speche/ hole wrytyng/ and out style
Or cõmunication/ shall henforth procede
As playne as our ingyne/ vs graunteth to compyle
Wherfore/ fyrst and namely/ endeuoyre and take hede
To kepe comly order/ in euery worde and dede
In all dede and dupte/ most of effect doutlesse
Is to rule thyne actes/ in ordred comelynesse

This comelynesse resteth/ in dewe conuentence
And semely proporcion/ orderyng thy dedes all
Of whome to reduce the/ to clere intelligence
One comelynesse is called/ proporcyon specyall
Another comelynesse/ cõmon and generall
The fyrst one belongeth/ to mannes owne body
The other to behauour/ with out ward company

¶ Of outwarde comelynesse in behauour.

This outwarde comelynesse/ cõmen and generall
Is so sure annexed/ to lyfe of honeste
That without it/ honest/ can be nothyng at all
So is it aparent/ and oppn to the eye
Oppn to beholders/ both for to heare and se
Without this behauour (after my iugement)
No lyfe can seme honest/ ryght nor conuenient

This comelynesse called/ nought els ought to be
But of mennes dedes/ a dewe conuenience
That is/ whan theyr wordes/ and warkes wele agre
Wele syttyng and sempng; by wyshome and prudence
Nought done without measure/ nor without prouydence
This wyse vpon prudence/ is graunted Temperaunce
As next vnto reason/ gyde of good gouernaunce

And as forme and beaute/ is in the hole body
yet is it nat the body/ but ioyned therunto
Ryght so is comelynesse/ conioyned semblably
To mannes behauour/ the same adornyng so
With order/ loke: iesture/ and circumstances mo
That men taketh pleasour/ ioy and felycyte
Thyng ryght and wele ordred/ so semely for to se

And lyke as the fayrnesse/ and corporall beaute
Delyteth and moueth/ with pleasour to beholde
So comelynesse of lyfe/ with great felycyte
Reioyceth to mannes mynde/ moche more a hundred folde
For good men count vertue/ more precyous than golde
And wele ordred maners/ surmoũtyng all rychesse
And namely adourned/ with pleasant comelynesse.

Hac in re noster sermo
versabitur omnis.
Tam liquido: quãtum
nostra thalia potest.
In primis igit studeas
seruare decorum.
Vis magna officijs ei⁹
inesse solet.

Dicitur id duplex cum
quoddã sit moderantia
Quoddã cõmune quod
generale magis.
Quod cõmune ferũt: e
quod comitat honestũ
Omne: & inest illi: nec
valeat esse sine.

Hoc magis apparens
oculis simul auribus
extat.
Hoc sine nil rectũ: nil
reor esse bonum.

Nõ aliud fuerit: quam
conuenientia rerum:
Quas homines recte: vel
sapienter agunt.

Et velut i toto cõfusa
est corpore formã.
Nec tamẽ est corp⁹ sed
magis id: quod inest:
Sic etiã recto censetur
inesse decorum:
Quod rectum exornat
quodq; videre iuuat.

Sic mouet hoc animos
oculos vt forma ve-
nustas
Corporis oblectãs des
tinctatq; mouet.

This cõmon comelynesse/or order generall
More playnly appereth/and sheweth more perfyte
By the lyght of reason/and in his mynde one shall
More playnly perceyue it/than any pen may wryte
Or that man with wordes/is able to resyte
Wherfore this ompttyng/let vs out style addresse
Compendiously to touche/the seconde comelynesse.

¶ Of the seconde comelynesse in behauour.

¶ The seconde comelynesse: concernyng honeste
Belongeth to mankynde: in proper gouernaunce
To temper his mocyons: that all they wele agre
In habyte: boyce/iesture/in loke and countenaunce
In shamefastnesse/measure/tyme/place/& cyrcũstaunce
So that all thy maners/in worde/loke and iesture
As the tyme requyreth/be ordered by measure

Sed neq; desidiæ dederint se etate ciuili.
Quis neget a senibus plurima posse geri?

Suche maners shall the make/plesant and acceptable
Among cõmon people/haue great laude and fame
And before all other/accept and amyable
Nor after my counsell/dispyse thou nat the same
Whether a multytude/do the commende or blame
The iugement of many/is greuous to dispyse
And oft cõmon rumour/is trouth: ¶ the prompte

Aut leget aut scribit cum primum ex edere uersus:
Sacra vbi iã primo sole oriente fuit.
At puer addiscat/tum pluria corde reponat.
Nã facile est puerũ cogere ferre iugum.

Yt nedes must be tre we/which euery man doth say
Therfore/fame dispyse nat/and se that thou attende
Unto the cõmon voyce/of people to obey
For he/which his credence/no further wyll extende
But hym selfe and actes/all onely to commende
Nat forsyng what other/hym hynder or auaunce
Is Juged nat partielle: of pryde and arrogaũce

Nec cures sensus si nõ percepit ad vnguem.
Cũ recitat multos ordine mente libros.

Some maners vncomely/by theyr dyssoymyte
By theyr yll example/or vnkynde iniury
Offendeth mennes myndes/and woũdeth as we se
Howe vyolent weapyn/oft woundeth the body
But suche of vyle maners/are called cõmonly
Vyle persons vnmannered/and wretches without shame
Them hurtyng the body/vnryght wyse may we name

Nã sperssum in tra/semen producere germẽ
Differt p mensesi& tamen inde feret.
Interea terræ matris nutritur in aluo

Nor thynke it nat ynough/nor thyng sufficient
All onely for to kepe/order: and comelynesse
Of iesture/of body/as is conuenient
Also thou must study/with gretter busynesse
The comelynesse of mynde/inwarde to redresse
And inwardly to kepe/that beaute most of all
Woche rather than hauour/or iesture coyposall

Cui tacito vires subgerit ille suas.
Sic puer a teneris quæ cũq; acceperit annis.
Reddere iã fructus sentiet illa senex.

This comelynesse is kept/ and good ordre of kynde
Whan clere reason ruleth/ as regent soueraygne
Or if it be subiecte/ agaynst nature and kynde
Than soone to his power/ it to restore agayne
And styll in holy trone/ it after to mentayne
For where reason ruleth/ or is sure reparate
By no lust vncomely/ can mynde be vyolate.

¶ Of yre to be eschued.

In this part moste namely/ defende the from foule yre
This foule vice oppresseth/ both countenance & mynde
The tong it distorteth/ byrnyng the herte on fyre
What canst thou conspyre/ more lothely in mankynde
Than a wrathfull visage/ rayne as tyran blynde
Oft grynnyng/ oft gnasshyng/ and fomyng in furour
Or gapyng as a bere/ poore wretches to deuour

As a boye assayled/ with doggys rounde about
Or as a proude palfray/ chafed with spur or byt
From theyr mouthes casteth/ whyte fomyng streme out
So fareth this blynde wretche/ ragyng for whit of wyt
As redy in his furour/ all mesthefe to commyt
No man wolde suppose hym/ a man of wyt laudable
But turned to fures/ lyke beest vnreasonable

And as one furyous/ mad/ ragynge without mynde
He loseth all counsell/ and ryght wyse iugement
His reason subdued/ his wittes all made blynde
And oft he cõmytteth/ hasty and vyolent
That dede/ whiche long after/ hym causeth to repent
He sodenly stryketh/ with wode or els knyfe
And wenyng to correct/ dep̃yueth name or lyfe

Than streyght he repenteth/ and pensyfe is therfore
And without remedy/ his wrath turneth to wo
For neyther name nor lyfe/ can he agayn restore
Thus losyng another/ hymselfe is lost also
And by his occasyn/ oft dyuers other mo
The dere wyfe and chyldren/ and ofryn all the kyn
Long sore we and bewaple/ one hasty wretches syn.

¶ How we man may refrayne and beware of yre.

This pestylent plage/ to banquysshe or auoyde
Or yre take his entre (consyder wele this clause)
That if inflame the/ thy reason is accloyed
Therfore at begynnyng/ respyt a space and pause
Wele ponderyng & musyng/ what is the groũd & cause
And whether by rashe anger/ thou remedy mayst fynde
If nat/ than refrayne the/ and myrygate thy mynde

Nancy. F.ii.

At animũ poterit reuocare quisq; decenter
Imperiũ rationis habet si tenet ipsa suum.
Aut si deiecta ẽ ppria de sede: resumit
Confestim soliũ: quo se det: illa sacrum.

Hic primũ turpi tete seruabis habita.
Deformat vultum quę simul atq; animum.
Turpi? irato qđ possis cernere vultu:
Cũ fluit a rapido spumeus ore liquor?

Sic dispumat aper: cinctus latrante caterua.
Sic etiã: frenis exagitatus: equus.
Non homine dicas: sed uenę quę concitat ira.
In furias versus: incipit esse fera.

Consilium perdit tanq̃ furia sus: et amens
Pœnitet hũc facti protinus inde sui.

Quo pestẽ hanc fugias tecũ medit aberis ante
Vt confessi si te causa furoris adit.

In specula tanq̃ vigilat q prꝛuider hostes:
Sic vigilat i cauto ne ruat ira tibi.

Lyke as wyse warryour/spyeth a fo⁊ydoun
Fo⁊ emmyes approchyng/to watche and to espy
Beholdyng fo⁊the a far/from wyndowes of a to⁊re
So watche thou fo⁊ wrath/and anger semblably
Consyder his assautes/and wysely put them by
Respyt at begynnyng/ponder that patyence
Wo⁊e ofteꝝ pꝛeuayleth/than pꝛe and vyolence

Egredienſq; domũ tanq̃ certamen adires:
Limine ſub primo prouidus arma cape.
Teq; para: ſicut timeas ne forte latrones:
Aut tibi non viſus hoſtis obeſſe queat.

As passyng thy lodgyng/pꝛepare the to batayle
Drawe nere the thyne armour/as wyse and pꝛouydent
At the fyꝛst mocyon/whan pꝛe shall the assayle
Stande stoutly respyt hym/strongly incontynent
Lyke as thou wolde withstande/thy foes vyolent
O⁊ as if thou feared/theues approchyng nere
Of thy lyfe to reaue the: o⁊ thyng to the most dere

Si tamẽ incautus fueris prolapſus in iram:
Ne tuleris merſum te iacuiſſe diu.
Interea nullo ſumas de crimine pœnas.
In pœnis vllã non habet ira modum.

But if thou vnwarely/be fallen in to pꝛe
Than suffer nat thy selfe/therin long to remayne
But ryse thou as quyckely/as from a flamyng fyꝛe
To fall/lesse rebuke is/so man soone ryse agayne
But in the meane season/whyle pꝛe doth the distayne
Take nat vnto the punyshment: of any creature
Fo⁊ pꝛe hath no maner/ no mercy no⁊ measure

Seuiciam nimiã tu deteſtabere ſemp.
Et modicas pœnas tu pius vltor ames.
Pꝛecipue dulces genitor ſi affligis alumnos
Cũ modica i natos pœna ſit apta patris.

At all tyme abho⁊ thou/to moche cruelte
Fo⁊ great offences/take lyttell punyshment
Reuenge thy wronges/with mercy and pyte
But namely thou father/be mylde and pacyent
Inenst thy dere chyldꝛen: and nat to vyolent
Fo⁊ small punyshment: both sore and great appere
Of a tender father/agaynst his chyldꝛen dere

Ac veniã pronum cum te natura crearit;
Siluestres crudus non imitere feras.

Whyle men thynke by tygour/ foly to myttygate
Oft tyme the transgressour/ co⁊rette beyonde measure
Is pꝛoner vnto syn/mo⁊e harde and obstynate
With pꝛone vnto mercy/the fourmed hath nature
Folowe nat in maners/a beastly creature
Blast nat after blode/by cruell vengeance
Thus art thou cõmaunded/by wo⁊thy Temperance.

¶ Of to moche bourdyng o⁊ spo⁊te to be eschewed.

Est quoq; vitandus motus contrarius ire:
Qui ſemper ludo vertitur/ingq; ioco.
Non nos ad ludos genuit natura: iocuſq.
Sed multo graui⁹ illa requirit opus.

Another wylde mocyon/to ragyng pꝛe contrary
As dyssolute spo⁊tes/and wanton game o⁊ play
Also must be voyded/as thyng nat necessary
Mankynde is nat bo⁊ne/to spo⁊te and bourde alway
Though lust this requyꝛeth/yet reason wyll say nay
Of natures to tryfels/product none of vs be
But to sadder pastyme/and wo⁊ke of graupte

Be rather in wordes frutefull/and profitable
Than iocondly iestynge/ with wordes of wantonnesse
¶ Men iugeth the prour/ to the vessell semblable
And oftetyme the wordes/both mannes thought expresse
Use syldom tyme bourdes/but often vse sadnesse
yet temperance chargeth nat/sportes to refuse
¶ But in tyme and measure/ all thynges for to vse

Neyther it semeth/to vse the in that wyse
That all men forsake the/for solem graupte
¶ Nor to be so wanton/that all men the dispise
For companable sportes/and sawtyngtyte
Seke nat to get glory/nor laudes vnto the
Of a cõmon iester/or bourdet hauyng name
Thou counteſt this worshyp/but certesse it is shame

Lyke as it is lefull/to people satygate
And werp with labour/ theyr bodyes to comfort
¶ And some tyme them restyng/theyr strenght to recreate
Ryght so is it lefull/to bourdes to resorte
And somtyme the spyrytes:to recreate with sporte
But mengle so in measure/myrth and iocundyte
That men nat repute the/forgottyn graupte

Use myrth with good maners/and moderate measure
With honest shamefastnesse/ and nat outrageous
Or els in suche wordes/of myrth thy selfe inuse
Wherby thou mayst appere/quicke and ingenyous
Nat ragyng in festes/as ryballe vyllanous
But whan thou seest season/and felowes lyke to the
Than season thy bourdes/with prudent graupte

Inſunder iocunde festes/close wysdom and substance
Nat gygyng nor laughyng/for others bayne pleasure
As the tyme requyreth/after thy countenance
And after thy matter/ nat to wanton nor soure
Exalt nat thy wordes/in vnsolute clamour
Nor in speche superflue/in going and festure
Be nat rasshe nor hastyf/but sober and demure

Hurt no manes persone/with thy testyng wordes
Gyueng them occasyon of anger or sadnesse
Auoyde of all checkes/se that thou vse thy bourdes
¶ To moue one to mysper/another to gladnesse
It ought nat be lauded/but reputed doublenesse
¶ Thoughe many by thy myrth/be incended in game
One cherked and hastyf/sone trouble may them all

Vtilis in dictis sis plus q̃ voce facetus.
Seria sint crebro:rarior ipse iocus.
Non tñ illa vetat nos ludere.nonq; iocari.
Sed iubet in reb⁹ omnibus esse modum.

Nõ decet:vt tanq̃ dur⁹ fugiar:siet asper.
Nec quoq; cõtemptus fis leuitate tua.
Gloria nõ ludo tibi sit quęsita:iocoq;
Vt tota fias ludius vt⁹ be vagus.

Vt licuit sessis vites tẽperare quietę:
Sic salibus tarijs te tes creare licet:
Cumq; iocũ misces sic:ta sic moderabere dictis
Ne facile ex ipsa tu grauitate cadas.

Sit iocus ingenuus:moderatus:sit verecũdus.
In quo vel multum luceat ingenium.
Ergo vbi tẽpus erit nõ tanq̃ scurra volabis.
Sit salib⁹ põdus gestus et ipse grauis.

Vox tua nõ nimio fuerit clamore soluta.
Nec citus incessus:seuq; tumultus inest.

Nõ lędant quęnq; ea ne ea tua verba iocosa.
Contristent multõ sint sine dente sales.

And brefely suche bourdes: are lytell of valure
Whiche purchase displeasour of any creature
In causyng one to laugh/ a nother sore to loure
Nor no man forbydeth/ our wrytyng or scripture
To laugh so it be done/ in maner and measure
But comelynesse of chere/ and shape of countenance
By laughyng superflue/ is greued of semblance

¶ Of ouer moche laughyng to be forborne

Ouer moche laughyng/ is foule and dishonest
Unto the face and figure/ nat smal dysfygurate
One alway loude laughyng/ at euery toy and lest
Maketh his byd folly/ playne euydent to be
One euery where laughyng/ as is a chylde to se
Loude gyglyng and laughyng/ is but a folysshe sygne
And euydent token/ of maners femenyne

Nec ridete vetat quę mea scripta modeste.
Sed nimiũ risum forma decora vetat.

Turpis enim risus nimius nam fusus vbiq;
Quid pueri & stactus quod mulieris habet.

Gryn nat in derysion/ with fayned countenance
I fayre iocunde/ implying/ is counted cõmendable
Who laugheth at myschefe/ therin hauyng plesance
Of hatred/ is worthy/ as leude and reprouable
To laugh at byces committed: is greuous & damnable
As theft or auoutry/ or others losse or greefe
Suche seme by theyr laughyng/ menteners of myschefe.

Est odis dignus: q furtim riserit: et qui
De dãno alterius: solverit ora iocans.

¶ Of ouer broche and dishonest play to be eschued.

Flyt gammynge and playes/ as vote offendyth cryens
And most namely suche/ where lucre is damnable
Or where losse ensueth/ of goodes name and tyme
And falshod committed/ by meanes dyscrepuable
Where is murder/ periury/ and othes abhompnable
And other by is conclusyon/ cheft/ stryfe/ and beggery
Or goodes falsly gotten/ by fraude and trechery

In ludis vites: quo quę sus queritus: et quo
Jactura nimiam repo rtis ipse facis.

Of frelthe lusty iuuent/ yf thou be in the flour
Than get the to sportes/ as is to the semyng
Thy strenght to exercyse/ in possyme of labour
But yet must thou measure/ and order in all thyng
With tyme and company/ as semeth best sytting
Obserue these circumstances/ and gammyng is laudable
Or els it is folly/ and thyng inexcusable

Si fueris iuvenis: ludũ tibi quęrere labori sit.
Qui cũm prębet quem moderate: tamen.

Ludere non vręuis: vbi vel perdere tempus
Egregium: et digna cũ gravitate senem.

Age neuer saue I play/ and without losse of tyme
For gammyng and age/ doth very yll agree
A small fawte in youth/ in age is greuous cryme
None olde man can play/ and kepe his grauyte
Of deth the remembraunce/ this gammyng ought to be
It is a foode fury/ and very blynde dotage
To haue for ioye the plesour/ in colde decrepyte age

Age wyse and great player/ neuer saw I in my lyue
For a ponge man gyuen/ to greatly vnto play
Whiche in tyme to come/ was lykely for to thryue
Or come to great honour/ but rather soone decay
Wherfore youth refrayne the/ consyder this alway
Wele mayst thou recouer/ ryches and honeste
But tyme past and mispent/ reuoked can nat be

Nec iuuenē vidit animo se dedere ludo
De quo præcipuū spes sit habenda bono.

Of wyse men and lerned/ frequent the company
Whan thou art dysposed/ thy mynde to recreat
After wery watchyng/ and labour of study
Of suche company/ if thou be clene pryuate
Muse than on some pleasour/ nat hurtyng thyne estate
Wedytacyon augmenteth/ the wyttes semblably
And quickeneth/ as walkyng doth comforte the body

Sit tibi cōgressus cum doctis: cumq; peritis:
Cū studio lassus ite recreare cupis.
Ingenij vires auget meditatio gressus.
Incolumes artus non minus ille facit.

¶ Of lust of Uenus to be refrayned.

Be nat beastly redy/ thy lustes to fulfyll
Let Uenus fell brydell/ her pleasours to refrayne
For yf thy carnall desyre/ a bryde wander at wyll
Thy foule name and body/ it greatly shall distayne
Who to moche on Uenus/ fyxeth his mynde and brayne
Or leaneth to his belly/ is beastly of nature
Of man onely bearyng/ the name/ shape/ and fygure

Sentiat & frenū Veneris sibi adesse voluptas
Ne quātum libuit/ fis, spaciata procul.
Qui nimis indulget veneri paretq; palato:
Re pec⁹ est tantū nomine dictus homo.

Nought lyeneth more mankynd/ to passe vnreasonable
Than glotony and slouth/ and lust without reason
These thre confederate/ to worlyng agreable
To vertuous maners/ are venemous poyson
Both wyt and discressyon/ hepyng in dongion
And who that persenereth in any of these same
He loseth/ soule/ body/ lyfe/ ryches/ and good name

¶ What remedyes are agaynst body lust.

Who wolde of byle Uenus/ alay the feruent flame
Or quenche in his body/ the nutryment of lustes
Must take away/ the fyry brondes from the same
Remembryng it shall contene/ to caryon and dust
Nought kyndlyng for this flame/ in mynde reuolue he
And sobrenesse obserued/ he must aboyde excelle (must/
Nought kyndleth more Cupide/ thā beastly drōkennesse

Quisq; cupidinē se posterit cōpescere flāmas
Qui fomēta rogis abstulit apta suis.
Quisq; nihil voluēs animo quod concitet ignē
Nec nisi seruata sobrietate bibit.

Wha fayre flatering Cupide/ shall the with vnrt assayle
Abyde nat the byckerynge/ stond nat to fleyng fyght
It is a fryse ioyfull/ and dangerous batayle
And most for a vantage/ it is to take the flyght
Auoyde place and persones/ flye wordes flye ides fyght
Flye beddes/ bordes/ and chamber/ trust nat to thy wyldome
Els art thou made subiecte/ and wretchedly ouercome

In pugnam dubijs nolite prodire duellis.
Cū veneret & mēsa pulla in tre cane.

Nec tẽtare velis | quã sobrius aut pudicus
Cum Thais: & mẽsa sit tibi structa prope.
Difficile est flãmam nõ se inclinare repente.
Proxima cũ rapido sit sita stupa rogo.

Nor be thou nat in purpose: to prouse or to assay
Howe thou canst in chastyte/ and sobernesse abyde
Whan the table charged/ and Thays decked gay
To tempe and prouoke the: be redy by thy syde
But flye and withdraw the/ beware and stande a wyde
Contoyne nat fyre to flare/ the one hote/ the other dry
It harde is tõ kepe both/ flamyng lowdly

Turpia quo vicas: fac certes eminus illis.
Fac tua ne subeat tecta petulca cohors.

That thou mayst ouercome: the dyces beastly all
Fyght with them alouse/ and neuer approche nye
Of the sorte of Thays/ suffer thou none at all
In the house to entre/ farre flye theyr company
The gorgious dysposyng/ regard nat directly
Theyr peakes nor pappes/ theyr gyrdyng payated thyn
Adupte nat/ for these are/ lyrd snares vnto syn

Ne veniant intro cum vestib⁹ obstrue portas
Nõ tutum est illis cõ ferat ille manus.

Theyr false heart muffled/ in nettes intricate
Theyr brestes vnbrased/ theyr smethyng paynted chyn
Of youth and cõfusyon/ and the fyndes bayte
From god to Lucifer/ põge people for to wyn
Therfore barre thy gates/ let none of them come in
I woyde them as furies/ yssued out of hell
It is extreme perryll/ with any of them to mell

Non sine te victor credas in fine recedent.
Ipse triumphatus et spoliatus eris.

For if they ones entre/ and ones thy hert inflame
Beleue/ they departe nat (to come they for the nones)
Tyll they haue ouerrome the/ to thy rebuke and shame
And tyll thou be spoyled/ and gnawen to the bones
Therfore flye they clawes/ fly and a woyde at ones
For it is but folly/ to trust thy wyt and myght
For herein is gotten/ sure vyctory by flyght

Quem si hac in re fold fugiẽdo triumphus/
Quid mirere magis? est data palma fugo

And that is more wonder/ and moche more maruayle
The palme here is gyuen/ to suche as wyll nat fyght
But flyeth in all haste/ and wyll nat abyde batayle
Resemblyng a cowarde/ and swoyding out of syght
Trust nat thy wysdom: thy grawnte nor myght
These femenyne flatteryng/ and wepyng fayrely
Subdueth all cõstance/ and myghty they mollify.

¶ Of meanes to redeme ỹ from bondage of Venus.

Deniq captiuus si forte cupidinis ires.
Te propere redimas minimo ære potes.

If thou to vyle Venus/ or blynde Cupyde bõde
Be led as subiect/ bounde in captyuyte
For as small as thou can/ thy selfe vpo of bondage
Hast the by some trayne/ out of prysõ to be
Some dyle of thy fetters/ get the to wheles
If small thy wages helpe nat/ no peryll thou spare
Vse wyles or strenght/ to breke thy bendes sure

Shake of thy colo; from thy wicke miserable
In tary is no trust/but sodeyly mortall
As olde rotid sores/appereth incurable
So is it harde to flye/olde lust bonded all
Who flattereth bipnde Venus/hath most bondage of all
And whyle man prolongeth/to leaue his wylde desyre
Hym Venus most flameth/with fruency deedly fyre

Syth thou art man fourmed/to goddes owne pmage
Pryseme goddes fygure/from beestly bylame
Folowe nat thy lustes/as rennyng in outrage
But from carnall pleasoure/a voyde the bitterly
Remembre thou nat canst/offende so secretly
But that thyne owne person/is wytnesse present there
Thā why shuld ỹ other moze/than thyne own self fere

Thou woldest nat offende/before a kyng present
Noz any other persone/whiche loueth honeste
Than art thou nat aferde/of god omnypotent
So foule deede to cōmytte/before his magestie
Doest thou nat cōsyder/that god all thyng doth se
Alas/whether wylt thou flye/to perfourme thy lust
But god there is present/and se the nedes must

Flye vp to the cloudes/oz hyde the in the groumde
Inclose the in tauernes/oz place tnuerly gable
In heuyn/hell/and erthe/oz in the see profoumde
Our lozde all beholdeth/O carpfull pnserable
Consyder this in mynde/and lyue as reasonable
If thou woldest abasshe/before a lozde oz knyght
Than feare thou moze greatly/to syn in goddes syght

Wherfoze/syth our lozde/both euery thyng espye
And sercheth the secretes/of thyne herte and mynde
Dzder and dyspose wele/thy maners inwardly
And thyne inwarde mocyons/in comely ozder bynde
And though they be secret/yet leaue them nat behynde
Foz though none perceyue them/ỹ thyng fozeth but small
Syth thyne owyn cōscience/a god beholdeth all

Thoughe vyle lust of Venus/in all men be damnable
yet is it most lothsome/and vyle in crooked age
In age can no thynge/be moze foule and repzouable
Noz thyng moze reuerencyng/to frenesy oz rage
Foz this thyng belongeth/to fathers olde and sage
By theyr good exaumple/to gouerne wylde iuuent
And nat to enduce them/to lyuyng insolent

Excute de miseris laqueos seruicibus ipsos
Vim faciat fugias est mora plena mali.
Nā quicunq; fuit Veneri blanditus ab illa.
Durius affectus ignib⁹ esse solet.

Cumq; homo sis certe diuine mentis imago:
Vt deus arcane est: sic procul esse stude.
Quamuis clam pecces semp tñes tibi testis.
Cur alium quam te: tu vereare magis.

Qui latitant intus motus compone decoros.
Nec minus id cures si quis forte latent.
Namq; parum refert q̄ memo perspicit illos.
Quos tacito tecū nosce: deq; vides.

Omnibus est vitio Veneris damnosa libido.
Sed nihil in senib⁹ fedius esse potest.
Pr̄terea senib⁹ nimiq; conuenit illud.
Exemplo vt iuuenes consilijsq; regant

Se pręsent tales cor-
sermonibus illis.
Vt possint multo semp
honore coli.
Hoc solo quodã fuerat
veneranda senectus.
Hoc solo antiquos ij
voluere patres.

And so beholde men aged/in cõmunycacion
Before youth begaue them/spied with none offence
That they? good example/of conuersacyon
May reduce frayle iuuent/to vertue and prudence
Wherby they may eyll age/haue greatter reuerence
For suche good example/and hauour cõmendable
In olde tyme men aged/were greatly honorable

Sed cõtra iuuenes se-
nũ venerẽtur: adorẽt.
Sint comites lõge: sub
sidiumq; viæ.

And for suche example/sad fathers auncyent
Were honoured of fathers/more ponge of they? lynage
Ageyne this belongeth/to duty of iuuent
To worshyp and honour/olde fathers sad and sage
To susteyne and conforte/they? lyfe and feble age
To gyde and ally ft them/in chyrche/way and strete
Gyueng them stede & scruyce: where euer they them mete

Curia seu poscat: seu
sacri festa dei:
Hęrebit senib⁹ officio
sa cohors.
Ex quib⁹ optabãt cui⁹
precepta sequantur
Gesta simul cuius sint
imitanda magis.

And whether courte or maket/requyre/or solem day
This longeth to dutye of ponge men commendable
To fo-lowe sage fathers: and cleue to them alway
With trusty attendance/and waytyng seruyable
Of whom youth shall lerye/sad doctryne profytable
To knowe whose example/them semeth to ensue
Whose lesture to folowe/and whose they shulde eschue

Est (fateor) magnũ sig-
num virtutis in illo
Obsequio gaudet q ce-
lebrare senem.

For trouthe a great token/is in hym of vertue
Whiche glad is with scruyce/to honour feble age
For his good example/shall many mo ensue
And honour shall he haue/after of his lynage
But one ponge dysplyng/olde faders sad and sage
Is lykely in his age/to be of small valour
And nat worthy scruyce/loue/worshyp/nor honour.

Of temperance to ponge men belongyng

Ponge men shulde dyspose them/alway to busynesse
And laudable labour refusyng for no payne
And therin them custome/auoydyng ydelnesse
From excesse of wynes/they must them selfe abstayne
And byle lust of Uenus/by sobernesse restrayne
For ydell youth disposed/to beastly glotony
Ren heedlyng to ryot/byle lust and lecherp

Sintq; cibi viles positi
vulgataq; mensa
Nam tantũ venter: nõ
saturanda gula est.
Nõ epulas inueni mit
tat famosa popina.
Sedquas decoxit par-
ca coquina patris

Therfore ought they? meates/be cõmon and homely
Nat ouer abundant/costly nor deynteous
To content they? body/and nat for glotony
Serue thou nat iuuent/with dysshes sumptuous
From the costly kychen/of fatt delycyous
Small thyng pleaseth nature/let them ctent ꝑ wombe
With scarce meat in measure/of poore kychen at home

Confozted is nature/by meates in measure
Wannes lyfe is lengthed/by dyett temperate
By meates immoderate/confounded is nature
Complection corrupt/and lyfe is bzeuyate
The clere wyt obscured/and reason dyolate
And with sluggy slthe slouth/the body hole oppzest
Foz whan belly full is/the bones wolde haue rest

Thus temperate dyet/labour/and exercyse
Belongeth vnto youth to bate theyr hye courage
And wõza we theyr myndes/frõ leude pleasour of byte
In lykewyse is labour/belongyng vnto age
It semeth nat olde men/them selfe reputyng sage
To gyue them vnto slouth/what wyse man can deny
But that to many thynges/men aged may apply

After they at mornyng/at sonnes syzst sylyng
Haue serued deuoutly/our maker syzst of all
Than may they wzyte oz rede/oz do some other thyng
Of lyght easy labour/as beest doth them befall
But chyldzen ought to lerne/and rulers on them call
To close in theyr myndes/lernyng as chefe treasour
Foz youth soone is moued/to burthyn of labour

Soone is youth compelled/the yoke strongly to bere
Therfoze let them lerne/and tender busely
And as foz this matter/haue thou no care nozfere
All if they concepue nat/ eche sentence parfytly
Though they dyuers bokes/can render by and by
Foz sedè is nat sowyn/into the grounde in bayne
Though it spzyng nat vp/incontynent agayne

Foz it certayne season/is hyd within the grounde
Dyfferryng foz to spzyng/yet tyseth it at last
But in the mean season/it resteth and is bounde
Nozyshed in the grounde/and rotyng it selfe fast
Is in the mothers wombe/but whan that tyme is past
And it hath receyued/hyd/nutrymẽt/ and strenght
To hundzedfolde frupte/it spzyngeth at the length

So vnder lyke maner/a chylde tender and myldo
What thyng he hath lerned/in his frayle tender age
Shall fynde therof the frupt/whan he passed chylde
And come to mãnes estate/with double auaũtage
Therfoze fyzst recozde thou/as byzde within a cage
In thy topous tuuent/thy tunes tempzyng long
And than at mannes estate/forth with thy plesant song

Aptꝰ id cernas interno lumine mentis:
Quam verbo aut calamis id referare queam

Sed decꝰ ẽ aliud quod partem spectat honesti
Que ꝓprios motus tẽperat/atq; regit.
Hoc habitu:gestu: mẽsura:voce/pudore.
Est positũ: in cultu: tẽpore tumq; loco.

Hoc facit vt placeas: gratus sis omnib⁹ vn⁹.
In populũ de te fama perennis eat.

Nec spernas populus de te quid sentiat olim.
Est graue cũctos spernere iudiciũ.
Iudicio inseruit populi nãq; esse superbus
Creditur is: solus q̃ sua facta probat.

Offendũt aĩos hominũ deformia quędã:
Vt violãt corpus spicula missa manu.
Qui tñ offendunt: hos dicimus inuerecũdos.
Dicim⁹ iniustos: q̃ violenta mouent.

Corpis haud tantũ sed uandũ crede decorum.
Est animi interius sed magis/atq; magis.

Sit tibi conueniēs cultus grauitatiq; dignus
Ne tegat vestis quod tibi corde latet.
Vestis enī multos mollis detexit: et intus.
Innatū prodit quod latet vlcus iners.

Be comely in clothyng/ as semeth thy degre
Mete vnto grauyte/ to wysdom and sadnesse
Fye pompe apparayle/ lyst outwarde vanyte
Wyght shewe thy hyd thoughtes/ & inwarde folysshnesse
For oft proude apparayle/ doth oppenly expresse
Lyght maners mysordred/ hyd in the mynde within
As inwarde complexyon/ appereth in the skyn

Que rupit in summo darnis: vesica pusilla
Est index infra sanguinis illa mali.

A reed byle or blyster/ apperyng outwardly
Is token that yll blode: corrupt and putrefyed
Is closed in the flesshe: or vaynes inwardly
Right so/ by the clothyng/ yll maners are espyed
Suche euydent signes/ are harde to be denyed
Thus dyssolute clothyng: wanton/ and varyable
Declareth wylde maners/ and rasshe myndes vnstable

Delicias potius credas mulieribus aptas
Quāuis nec nimias in muliere probem.

Suche wanton apparayle: and dysgysyng delicate
Belongeth to women/ lyght/ volage/ and vnstable
And moche it repugneth/ to mannes sad estate
yet is it in woman/ nat greatly cōmendable
Saue onely that foles/ reioyce in theyr bable
And fraple creatours/ of reason vnparfyte
In outward dysgysyng/ haue specyall delyte

Quare deliciæ si sint. non mollis inhæret.
Nec si nō fuerit vanus ipse pete.
Et quinēos sultus & gestus sumere molles.
Vir putet indignū ridiculumq; simul.

Wherfore if suche pleasours of pompose vanyte
Come to the by fortune/ do nat to them apply
If fortune deny them/ as contrary to the
Than lyke wyse dispyse them/ nor seke them nat greatly
A man ought to count it/ indigne/ and vnsemely
To cloth hym repugnant/ to custome of nature
In womans apparayle/ or femenine vesture

Quid magis est contra naturā/ sine decorum/
Quā sub fœminea viuere veste virum?
Sorde tamē careas nec tu videaris agrestis:
Mollicieq; pariter: duriciemq; fuge.

Suche maner is worthy/ scorne and dyspysion
What is more vncomely: repugnant to nature
Than man to leade his lyfe/ in fraple condicion
Under fonde dysgysyng/ of kempynge vesture
But yet in thy clothyng/ be nat vyle and impure
Lest some man repute the/ a rude rurall vylayne
From excesse and contempte/ in lyke maner abstayne

Sis paup quamuis/ tu munde viuere debes/
Nā neq; qui paupi sordidus esse licet.

Go neyther in clothyng/ to wanton nor to vyle
In all thyngys measure/ is counted cōmendable
Thoughe nedy pouerte/ all welth from the eryle
yet go clene and clenly/ as moche as thou art able
For though thou be poore/ yet honeste laudable
Wyll that thy poore clothyng/ be nat fylthy/ but clene
By poore clene apparayle/ god lyke is outwarde sene

But though I forbyd the proude curiosyte
yet do I nat counsey ll/ nor moueth to couetesse
But measure I cõmende/ whiche keperh honeste
Bytwene tender clothyng/ and rygour or hardnesse
Penury nat prayse I/ nor yet cõmende extesse
Extremyte in all thynge/ is very yll sytting
But meane and measure/ is lauded in all thyng.

¶ Of temperaũce/ in ſpueng & dyet to be obſerued.

¶ Content the with measure/ of dyet at thy table
Nor seke nat for meates/ costly nor exquysyte
Prepare nat by connyng/ swete meates varyable
To slake thyrst and hunger: haue onely thy delyte
Let fode be sufficient/ to slake thyne appetyte
Garnysshe nat thy borde: for lust and glotony
But onely for nature/ and neds of thy body

Let hunger be thy sauce/ thy meates to season
Prouoke thyne appetyte/ by hollsome abstynence
Care nat ſ thy dyshes: or meates be gheason
Where ouer dyshe sufficeth/ can be none indygence
Inough is a banket/ and plesaunt opulence
By sauour of sauces: the stomake to erecte
Is sygne of glotony/ and beshyall delyte

Reken nat thy dyshes/ but hollsome meat deshyre
Content the with dyet/ of fathers auncient
Whiche whylom were called/ from plough tyll an empyre
To rule all the worlde/ for ſpurng excellent
Colde fruytes for theyr fode/ thought they sufficient
Than what pleasour hast thou/ so costely to procure
So deynteous dyshes/ of them to make ordure

Thynke it nat great glory/ to get thy selfe a name
By smokyng of kechyns/ lyke as the smoke doth waste
So syghyly with the smoke/ doth vanyshe suche fame
And thy laude forgotten/ whan hungre is ones paste
Whyle the ryche is replete/ vnethes at the laste
Is one symple morsell/ set to the wretched pore
Whiche in colde and hungre/ for thy standeth at the dore

Say what is thy glory/ for mates this wyse spent
It is for vayne glory/ thy meryt is syght small
If thou wylt make feastes/ for god omnypotent
Than fede goddes seruauntes/ pore people hyrst of all
Herin is sure merite/ and lauded specyall
And syght path directyng/ to laude and ioye endeles
Wherfore thus behaue the/ or dye thou soberneslle

Nancy. G.i.

Nec qrite mollis pro-
hibet: te suadet agrestis
Et durũ: quod stat iter
vtrumq; probat.
Dedecet: extremis: ni-
miũ quodcũq; ꝓpiquat
Est laudi: centrũ quod
mediumq; tenet.

Simplicitas mẽſæ placeat (non arte paratæ)
Quę possit tantum tol
lere parca famem.
Sufficiẽs victus tibi ſit
nec præbeat vllam.
Mensa voluptatẽ: ſed
tibi nuda cibum.

Excitet ipſa fames ie-
iunum longa palatum.
Nõ ſapor inuẽtus mul
ceat arte gulam.

Fercula nõ numetes ef
cas ſed poſce ſalubres.
Et placeat: quæ olim
cœna placebat auis.

Nec magni esse puta:
quod gloria pta culina
Sit tibi: ſed potius ſo-
brietate ſtude.

Of all typynges be ware/ and eyll dyscrete
For it man defyleth/ with moste defoympte
And doth nat for the tyme/ moche differ from madnesse
Whan it is inflamed/ to rashe audacyte
By madnesse it kyndleth/ all vyle enoymyte
It discloseth counseyll/ and casteth to the grounde
Moste famous olde Cytes/ the fame doth it confounde

It febleth the body/ abrydgyng mannes lyfe
It moueth debates/ and kyndleth lechery
Thousandes it murdreth/ without wepen or knyfe
It breaketh louedayes/ and causeth robbery
The wyt it confoundeth/ with hasty frenesy
Whan these vyle dronkardes/ are ingorged as swyne
What seke they but braulyng/ lust murder and rappne

No counseyll nor confort/ no graupte/ no grace
None order/ no maners/ no lawe/ nor honeste
No welth/ strenght/ nor ryches/ can rest wher it hath place
But all it confoundeth/ by bestialyte
Retoylyng in mischefe/ and all iniquyte
Alas wretched dronkardes/ aduert thy beastly syn
Consyder in what state/ and blyndnesse thou art in

Whyle thou wastest drynkes/ the drynkes wasteth the
Whyle thou wyne consumest/ thy lust insaciable
Thy selfe art consumed/ in thyne enoympte
Before our lorde art thou counted abhompnable
Of angels dispysed/ as beast vnreasonable
Of men art thou scorned/ and hated of moste parte
And of all vertues: playne destytute thou arte

The fendes infarnall/ also doth the confounde
Thy reason is blynded: and drowned in ordure
And as a wytlesse beast/ all tredde the to the grounde
Alas/ grace thou loseste/ and confoundest nature
Fynally/ abhorred/ of curry creature
In blasphemyng othes/ is thy delectacion
And headlyng thou rennest/ vnto damnacion

Nec tamen pareberis subeas q nomẽ auari.

Wherfore this consyder/ and ponder in thy mynde
What mo dyuers perylls/ proceedeth of dronkenesse
In boundes of measure/ therfore thy lyuyng bynde
And purchace the vertue/ of hollsome sobrenesse
But though I gyue counseyll/ to slye and boyde excesse
yet gyue I not counseyll/ to be so scarse and hards
That men may repute the/ a couetous wygarde

And vse in all places/ of thy maners to vable
So that thy lyueng/ to straȳt in vngardnesse
Among cõmon people/ be as a cõmon fable
Also in small thynges/ vse nat so great hardnesse
That no place be graunted/ to pleasour and gladnesse
Fyte thou no lawes/ betwene other and the
But that somtyme gladnesse/ may conforte graupte

For ofte of small thynges/ cometh great dyshonour
yet surthe a small tryfell/ grounde of dyshoneste
Is of lytell substance/ pleasour/ or valour
And playne of no profyte/ nor yet cõmodyte
Therfore/ I counseyl suche vngardyse to flye
And solem countenaunce/ one peny with gladnesse
Somtyme is better spent/ than horded great rychesse

But though many poyntes/ belong to comelynesse
yet/ this is the chefest/ and most especyall
Our maners to vary/ and dedes to redresse
To tyme/ place/ and causes/ accordyng as they fall
One selfe thynge is nat done/ honest/ in tymes all
Our dedes must alter/ and vary/ be thou sure
As monstrous protheous/ ofte varyed fygure

Suche thyng as besemed/ ponge Iuuent and volage
Or thynges of a chylde/ cõmended as well done
These can nat be comely/ besemyng man of age
For tyme/ place/ age/ office/ roume/ and condycion
Deuydeth and varyeth/ all thynges by set downe
That suche thyng semed/ erst/ honest and laudable
Nowe semeth dishonest/ vyle/ and incõmendable

Suche thynges as thou dyd/ beyng of symple name
Without roume or office/ lauded in dyuers wyse
Whan thou art in office/ thou must vary the same
And of thyne olde maners/ the greatest parte dispyse
In court or in Cytte/ thou must nat vse that gyse
In rodyghe speche and cruell/ whiche thou had in batayle
There/ tygour auaunced/ here mekenesse doth preuayle

If thou waring aged/ vse youthes busynesse
Knowe thou for certayne/ thou passest thy nature
Thy date and bounder/ exceedest thou doutlesse
As an erryng varyable/ of thy lyf the wyt obscure
For if thy feble age/ in thy lyf thyne ipse endure
And alter nat maners/ from wyse to graupte
Thyne age as a monster/ all people ought to flye

Et fias vulgi fabula trita tui.
In minimis rebus ne cures figere leges:
Lętitię vt nullius sit datus vsq; locus.

Nam res pua quidē p magnū dedecus affert.
Et tamen illa nihil vtilitatis habet.

At cū sint multæ ptes causæ que decori:
Præcipua est: scimus qua variare vices.
Non semp fit idem sub quoquo tēpore honestū
Vt Protheus: multas vertitur in facies.

Quicqd enim iuuenē decuit puerūq; tenellū
Nō eadem possunt illa decere senem.
Condicio officiū: tempus distinguit & etas:
Vt modo quod decuit: nunc tibi turpe putes.

Iāq; magistratus modo quod priuatus agebas
Desine: nūc aliud publica causa monet.
Quæ fuerāt medijs tibi verba ferocia castris
Vrbe morans mitte: respuit illa toga.

Si stultijs ageris iuuenilibus ipse senescens:
Scitoq; officium dese ris omne tuum.
Si neq; mutauit mores prouecta senectus:
Vt tetrum monstrum: diffugienda tua es.

Optasti iuuenis ptin-
gere aduscq senectam.
At nunc optãda est al-
tera vita seni.
Ridẽdus senior: pueri
qui suscipit artes
Tanquã si in cunis nũc
recubare velit.

Whan thou wast a ponge man/thy sperysall delyte
Was to lyue tyll age/but whan thy selfe art olde
A newe maner a lyfe/thou nedes must requyre
Where thou in youth lyued/rasshe/negligẽt: and bolde
A gayne age requyreth/wyse maners/sad and colde
And olde men and chyldysshe/of maners ought certayne
Be scorned as he lay/in cradell newe agayne

¶ Howe prestes ought to differ frõ other/in maners/as they differ in vesture.

Aspice quam differs
alijs in veste: sacerpoa:
Tantũ differre moribꝰ
ipse velis.
Et: quo maior apex ci-
git tua tempora: tanto
Est morum cura maior
habenda tibi.

Conspyre O preste sacred/to god omnypotent
Thy gowne and thy clothyng/thy name and dignite
These are to lay people/moche greatly dyfferent
So moche let thy maners/from lay men disagre
Howe moche more thou passyst/in great auctorite
In myter or order/in office or prebende
So moche loke in vertue/and maners to ascende

Nõ facias vt quisq fa-
cit: cum non tibi quisq
Collatus fuerit: pfice
maius opus.

And as thou procedest/as regent honorable
In vertue and maners/lyke wyse be president
And though none about the/to the be comparable
yet be thou nat more proude/more haute or negligent
Nor trust nat more greatly/to thyne owne iugement
But do in due order: what longeth vnto the
Nat folowyng the lyfe: nor sect of cõmonte

Si leo sis factus: mores
assume leonis.
Nõ vltra mores muris
habere licet.
Cumq oculos aquilæ
dederit tibi Christus
in altum
Suscipe: nec pgas ver-
tere talpa solum.

If thou be made lyon/take maners of lyon
I meane yf men set the: in rowme and dignyte
Use Justyce with mercy/lawe with compassion
Of maners lyke a mouse/no longer mayst thou be
Clere eyes of an egle/whan Chryst shall graunt to the
Than clerely loke vpwarde/and lyue as thou art bounde
And be nat as a mole/styll dyggyng in the grounde

Cũ fueras miles: castro
rum tela mouebas.
Nũc Christi miles ac-
cipe tela crucem
Cũ medicũ gereres cu-
rabas corpora morbis.
Nũc debes factus pas-
cere pastor oues.

Whan thou were a knyght/or a stronge soudiour
The weppns of warfare/were pleasaunt vnto the
But nowe/thou Chrystes knyght/thy weapyns armoure
The crosse of Chryst Jesu/of duety ought to be
Whan thou of phisicion/vsed the faculte
Thou cured sicke bodies/of sores corporall
Thou nowe made a pastour cure sore spirituall

Aduigilãs noctu pastor
custodit ouile:
Ne pecudes pdat vis
rabiosa lupi.
Nec satis est sese pasto
rem reddere saluum.
Sed debet saluum red-
dere & ipse gregem.

Gyue nowe to poore languent/spirituall medcyne
And watche well thy fold/as ought a good pastour
A pastour well watcheth/by nyght/dredyng rappne
Lest vyolent wolues/myght his weake shepe deuour
It can nat be enough/for meryte and honour
Thyne owne pryuate parsons/in saueg arde for to kepe
Thou must in lyke maner/preserue thy flocke & shepe

But who that his owne lyfe in maner doth dispyse
And also his pore flocke / exposeth to deuour
Nought caryng for the same / nor hym selfe in lyke wyse
Is nat to be called / a herde but rauynour
And ought to be moued / from rowme of gouernour
Many be whiche count them / heerdes without blame
Whiche rather be wolues: but worthy they sy: ll name

At: qui cũ propria vit
contemnit ouilis
Amotus propio iure
erit ille grege.
Pastores ouiũ multi se
se esse fatentur:
Sortiti falso noia tan-
ta tibi.

For nouther haue they thought / on they: r pore hũgry shepe
Or all if they cared them / both to gyde and fede
They haue nat the cõpyng / nor wayes them to kepe
To cure of they: r sores / thus can they nat take hede
But this nat withstandyng / yet loke they for they: r mede
They: r duty they chalenge / and neuer are content
Though they in they: r duety / be neuer negligent

Nã neq; ieiuni curam
meditantur ouilis:
Nec quoque: si cupiãt
munera ferre sciunt.

And gredy ambicion / them blyndeth in suche wyse
That though they be laded / with cure innumerable
And haue but quer moche / that can them nat suffyse
The most feblest asse / ofte counteth hym most able
To bere of ambycion / the sacke insaciable
The sacke without botome / whiche neuer can say ho
The more they receyue / alway thy gape for mo

Quin satur ẽ pastor ra
rus licet omnia pleno
Suppeditet stomacho
luxuriosa gula.

¶ Of beauour to be chosen.

Bue leue we these wretches / involued in blyndnesse
As people incurable / by pompous insolence
And agayne retourne we / to purpose & proceesse
Take hede on all partes / with prudent dilygence
That thou want nought longyng vnto cõuenience
On all sydes consyder / what personnes behauour
To the may be meetest / and comly for honour

Adde etiam: nulla ca-
reas vt parte decori:
Prospice persona quæ
magis apta tibi.

Some man it becometh / for to kepe graunte
And sadnesse in tesiure / in spethe and in vsage
An other best beseemeth / merry and glad to be
If this seconde parsone: wolde after his vsage
And counterfayt in shere / an heup father sage
It shulde nat beseme hym / no more shulde it agre
For one sad of nature / to merry for to be

Est alis laudi vultũ ser
uare seuerum.
Ast alis lęta frons ma-
gis apta sedet.
Si velit hic tristem se
reddere fiet ineptus.
Si velit ille hilarẽ: nõ
magis aptus erit.

An other man is merry / soft / iocunde of langage
Lyghtly intreated / all gruen to gladnesse
So moued of nature / as well in youth as in age
Suche one shulde discretly / dispose hym to sadnesse
An other man is symple / all gruen to playnesse
Without fraude or fayntyng / set hole on beyte
An other all thyng spoketh / with craftes and subtylte

Est alius lenis: facilis
sermone facetus.
Hic quoq; tristitię pos-
sit habere nihil
Hic simplex: veri & re-
cti sit semper amicus.
Hic nisi cũ multa nes-
ciat arte loqui.

A barbaryke bylayne/to play the oratour
Quis igit teneat: sibi quod natura secũdat: Si modo nil vicij: nil souet ille mali.
Or couterfayt termes/in langage eloquent
It were moche vnsyttyng/to wysdome or honour
To vse rurall langage: were inconuenient
Brefely/euery parsone/ought to be diligent
To folowe and to kepe/ that nature doth inflame
So that none vncleanesse/nor dyrt be in the same

Est opere precium doctos spectare colonos: Semina q reddunt cõgrua cuiq; solo. Agricola imprimis naturam querit agelli. Inserit hinc plantas: quas regio ipsa cupit.
A wonder it is to se/wyse tyllers of the grounde
And husbandes to beholde/howe they be dylygent
To cause all theyr frutes/more largely habounde
Cõmyttyng euery sede: to soyle conuenient
Fyrste/ is the husbandman/quycke and nat negligent
Of his selde to knowe/the naturall condicion
Than graffeth his plantes/after the region

Collibus infigit vites/ in vallibus alnos. Insiccis melius crescit oliua locis.
Is nature of the soyle/is most conuenient
His vynes he fasteneth/ on hylles and mountayns
Or on pendant clyffes: than is he dylygent
His cornes for to sowe/on fayre feldi and playnes
Chosyng soyle appropred/to euery sorte of graynes
His wyllous and aldyrs/in moyst grounde cõmonly
For olyues he choseth/grouõe/harde/stony & dry

Frigida castaneis sunt pinguia consita malis. Litorib⁹ myrt⁹/ citrea poma virent. Gaudet mõte pyr⁹ sed crescit aquatica lotos Et platan⁹ riguis maxima crescit aquis.
For chaftaynes/colde places/cõmonly choseth he
The myrre and orange/by sey bankes doth growe
In hye grounde or hylles/ reioyseth the peare tre
But the lote and playne tre/ where waters oftyn flowe
Thus some loue hye dyrye grounde: some watery & lowe
So knowe thy complexion/and after thy nature
Order thy behauour/ with all labour and cure

Ergo tuã noscas naturam: hęrebis et illi Sedulus: vt præstes nã sua quenq; decent. Ingenio splendere tuo nitare labora. Et tibi non pluris sint aliena tuis.
And leane to thy nature: and disposicion
And with all thy power/ pseuer in the same
For man best becometh/his owne cõdicion
As thyne owne maners/ and wyt doth the inflame
So vse thy behauour/ in sadnesse/myrth or game
In counterfaytyng other/ vse nat to lour nor iest
But folowe thy nature/ that shall become the best

Nõ bene deuitat quod quis sortitur ab astris. Nec facile acquiret: q̃ sibi stella negat. Quando metum ceru⁹ deponet? quãdo leonẽ.
Harde is it to auoyde: suche inclynacion
As man hath by planete/ at his natyuite
And thyng to man contrary/ by constellacion
To wyn/ is nat easy/ but gret difficulte.
Whan shall the bolde lyon leaue his audacyte
Whan shall the hynde or hare/ leaue theyr olde drede & feare
Or leaue theyr olde rappyne/ whan shall the wolfe & beare

To drede the bolde lyon/ what tyme leaue shall the bull
Whan shall the symple lambe: nat drede the wolfe lerse
Whan shall the asse forsake/ his nature to be dull
Or whan shall the false forse/ forsake his subtylte
Whan shall the dyuer leaue/ in waters for to be
The rauyn neuer shall syng/ as swane or nyghtyngale
Nor the crowe nor cuckowe/ lyke other byrdes smale

The Roo/ bucke nor doo/ shall neuer leaue the wodes
The frogge leaue poles/ nor hogges leaue dyrte
The turtyll cesse to mourne/ nor fyshes leaue the flode
Nor bees leaue floures swete/ and of fresshe verdure
All thyng in theyr kynde/ obeyeth theyr nature
It is nat lesse folly/ to stryue agaynst kynde
Than a shypman to stryue/ agaynst both streme & wynde

A marynere rowynge/ his shyppe by strength of ore
Agaynst the streme stryuyng/ and wynde to hym contrary
Of tyme is cast backwarde/ worse than he was before
Arte/ shall thyng auayleth/ where nature doth deny
Unto yonge desyred/ suche seldome tyme apply
Be they neuer so stoute/ so balyant and wyght
Ouercome by labour/ is all theyr force and myght

Lyke wyse/ who dispyseth/ his gyftes of nature
And others behauour/ wolde counterfayt alway
His owne oft he loseth/ of others nothyng sure
And who sure hath one gyfte/ and busy wolde assay
As a fadyng shadowe/ an other to purchase
Whyle he two desyreth/ he so deluded is
That of one and other/ ofte tymes doth he mys

¶ How he ought behaue hym selfe/ whiche of necessyte meneth thynge to hym denyed/ of nature and arte.

But yf thou constrayned/ without any refuge
Must take charge and burthen/ of vnexpert offices
To wchyng a cõmon well/ as orator or Juge
Knowyng: what therto belongeth/ in no wyse
As yf thou must prepare/ after the cõmon gyse
To speke in cõmon place/ in termes elegant
Beyng both in rethoryke/ and grãmer ignorant

Than/ thou thus constrayned/ before must well deuyse
Thy cause well discussyng/ what is expedient
And lerne what thou lacke'st/ of men ornate and wyse
Fulfyll thyne ignorance/ with labour diligent
So/ though thou wyn nat laude/ nor name preheminent
At lesse way/ yet mayst thou/ auoyde rebukes shame
By suche wyse prouysyon/ all yf thou get no name

Nõ timeat taurus trãs nauy parua lupum?
Quãdo vel assuetã mit tet vulpecula fraudẽ?
Aut erit auritus absq timore lepus?
Nõ vnquam mergus se mergere desinet vndis
Nõ canet & coruus: vt modulatur holor.
Caprea nõ siluas / non linquet rana paludem.
Nõ gemitũ turtur: arbore mœsta canens
Nõ aliter cupim? quie quã: renuẽte minerua.
Quam nauta aduerso flumine ferre ratem.
Qui trahit aduersis nauẽ currẽtib? vndis:
Gaudere optatis non solet ille diu.
Quippe / q; amissis superãte labore lacertis
Reiscitur præceps deteriore loco.

Sic sua q̃ spernit / captans aliena: frequẽter:
Amittens propria: nõ aliena capit
Quiq; vnum retinens: aliud studiosius optat.
Sæpe hic delusus stultus vtroque caret.

At si te mun? prætoris siue tribuni.
Officiũ ignotum forte subire iubet:
Vt quia verba foro tibi sint facienda diserte
Cũ neq; sis rhetor: grãmaticusq; minus.

Tũc causam meditare prius: scitare peritos:
Quod nescis: discas: suppleat ipse labor:
Vt si nõ possis nomen: laudem que referre:
Nõ referas saltem dedecus: atque notam.

Quæ semel est aurè vi-
uendi forma recepta:
Hãc serues temere nec
variare velis.
Si tamẽ est ratio mutã
di: & perferat ætas
Fac mutans doceas q
ratione facis.

Non leuis vt vẽtus sed
pro re: mobilis astis.
Constãs nõ durus: pro-
positique tenax
Nã variare genus vitę
leuitatis habetur:
Si temere: leuitas non
leue crimen erit.

Tã quoq; paulatim mu
tes: nam facta repente
Versio non hominum
suspitione caret.

Ipse magistratus eã fis
tunę exuẽmentem.
Priuatam: populi te cã
put esse putes.

¶ Of maner of lyuyng not to be rashly changed / but with goode counsell

Suche maner of lyuyng / as thou hast ones begon
Contynewe in the same / and vary nat rashely
By so chaungyng thy state / scorne / & contempte is won
But resonable cause: constrayne the to vary
And if thyne age also / be nat therto contrary
Than do / that in changyng / it may betene profitable
That thy cause is honest / rpghtwyse and resonable

Be nat lyght as wynde / but with reason mouable
As the cause requyreth / after thy tyme and state
Vyfferre longe / assay all / or thou be varyable
Be constant discretly / nat harde nor obstynate
It is a lygne of mynde lyght / and infatuate
The maner of thy lyueng / to change sodaynly
And great faute and folp / if it be done rashely

By lytell and by lytell / therfore thy lyueng change
For sodayne mutacions / repugneth to nature
And among acquayntaunce / as well as among strange
Suche changyng / nat wanteth / suspection be thou sure
Than / other wysely change / or in none state endure
As old tre tranposed / shall fynde rwal auauntage
Nor an olde byrde taken / and closed in a cage

Hangyng in sowre wyndes / blowyng from north & west
And vnkyndly serued / suche byrde loseth her longe
But ponge fetherles foules / strey ght takyn from te nest
Nought knowyng of pleasour / may more suffer of wrong
In hauke fedde vnkyndly / can nat contynewe long
What shulde a chylde do playeng / with lyngyng byrde or
As good (for the season) a cuckowe or an owle (foule

Among olde parrables / this oftyn haue I red
A vyllayns subiecte / a tolous boyes wyfe
And a chyldis byrde / are wo and harde bested
In contynuall tourment / abrydged of theyr lyfe
And at last consumed / with depe dolour pensyfe
Therfore well aduyse the / before thou change estate
Els maist thou mourne to deth / as wrecche infortunate.

¶ Of the duety & hauyour of men in great roume

If thou be auaunced / to roume of dignyte (& office
Than voyde & exclude thou / thyne olde & prryuate mynde
Seke nat as before / thyne owne bryghte
Remember howe thy charge / and office doth the bynde
To seke the comon wele / leauyng thyne owne behynde
Consydre / thou art set in place of great labour
To serue a multytude: as heade and gouernour

Per te nūc populus loquitur: sentitq; videtq;
Vtile quod fuerit oīb⁹ ergo vide
Publica priuatis p̄ferri cōmoda debent.

And rather hath thou name/of labour/than honour
In this wyse promoted/to troublous dignyte
All if thou be ruler/thou art but seruitour
Therfore/note that people/fele/se/and spehe by the
Than holy dispose the/for they? wtylyte
Preferre cōmon profits/before profyte pryuate
For pryuate behauour/besemeth nat astate

A

Iuridicus debet immemor esse sui.
Tum decus obserues quod maiestate vetēda
Sit dignum: mutes os/habitumq; tuum.

The lawier in pleding/for his pore client
Before his owne profite/shulde set Justyce and ryght
But agayne retournyng/vnto our fyrst entent
Whether thou be prelate/kyng/duke/baron or knyght
Or other gouernour/of name power or myght
Obserue comelynesse/maners/or maieste
In worde/loke/and habyte/as semeth thy degre

Multa quidem prætor phibit plurima cōsul.
Quæ neque priuato sunt prohibenda viro
Multa etiam damnare solet tēpusq: locusq:
Quæ neq; sunt alio tēpore digna nota.

To mayre/Juge/and other/set in auctorite
Moche thyng is forbydden/nat comely nor semyng
Whiche are nat prohybyte: but sounde to honeste
To a pryuate parsone/or man meane lyuyng
Also the tyme and place/refuseth many a thyng
For in one tyme and place/a thyng may be laudable
Whiche after and elswer done/were incōmendable

Iurgauit merito Sophoclen collega Pericles.
Quod puerū inspexit dum sacra iura dares

Therfore the sage father/renomed Sophocles
Sittyng in Jugement/with great auctorite
Was worthely blamed/of his felowe Pericles
Because he forgettyng/his rowme and grauyte
Stedfastly behelde: and prayed the beauty
Of a goodly stryplyng/of stature excellent
Whiche was that tyme present/in tyme of Jugement

Si fecisset idem campo mediaque palestra
Causa fuit iurgi nulla petitie tibi.

If this same Sophocles/had after done the same
In a place of sporte/in felde or wrastlyng place
Pericles shulde haue had no matter hym to blame
Thus tyme is of sadnesse/and tyme is of solace
And place is of sadnesse/and pleasour in lyke case
The chefe point belongyng/to maners and reason
Is euer to consydre/place/parsone/and season

Ergo velut cytharæ cōcordant ordine neruī
Vt cupidas aures mulceat arte sonus:
Sic tēpus: psona: locus concordet: & ætas:
Officij vt species/eniteatque decus.

For lyke as in an harpe men vseth cōmonly
For to tune the strynges/in order and concorde
The eares to reioyce/by crafte with melody
So tyme/place/age/parsone/with countenaunce/& worde
To thynges most agre/accordyng all discorde
Whiche thyng es obserued/in euery busynesse
Gyue beauty and bryghtnesse/to pleasaunt comelynesse

Of the duryte in behauour of prynces/ryche/ryche/ and poore.

Est quoq; priuati ciuis cum ciuibus æque
Viuere nec socios subdere velle suos
Nec tamē inferius patiatur subditus esse
Cum quo iura volūt viuere lege pari.

It also be semeth/one Cytesyn with othes
If they be of one state/oppression to eschewe
And to lyue in quyete/as brother with brother
And nat one an other/vnkyndely to subdue
Nor the poorest parson/symple/playne/iuste/& true
Shulde nat hym selfe suffer/subdued for to be
Of one ryght admytted/to none auctorite

Nō adeo simplex: vt cō temnaris ab vllo.
Dumq; velis lenis: lane guidus esse caue.
Nō cui quam visus sis ambitiosus & audax.
Facte submittas: non tamen abijcias.

And whom lawe cōmaundeth/to lyue in different
Nor be so symple/that all men the dispyse
Whyle thou wolde behaue the/demure and pacient
Beware/be nat remysse/nor shepysshe in no wyse
Be nat to desyrous/tyll honour for to tyse
Be nat to proude nor pert/suche cyche nat/but decay
Submyt thy selfe gladly/but cast the nat away

Aequus eris paribꝰ sed nec cōtemne minores.
Maiores equa tu quoq; mente colas.
Non tamē hos metuas multa formidie tristis.
Nam: quicunq; sine est crimine non metuit.

Be lyke with thy felowes iocunde and compynable
Dispyse nor disdayne nat/thy pore inferiour
And honour thyne elders/to them be seruysable
Namely if they? lyueng/be worthy of honour
Nor drede nat ouer moche/they? lokes nor rygour
For what man is fautelesse/what nedeth hym to fears
Oft blame may he byde/but nothyng can hym deare

O quantum debes tutꝰ pitu labe carere.
Res sola hæc homines ahsq; timore facit.
Factio non placeat: cō munis pacis amator
Consule trāquillæ: ppe tuæq; rei.

Therfore/O howe greatly: shulde thou awayte all tyme
And with all thy wittes/intentykely gyue hede
That thou myght be fautelesse/and clere of syn & cryme
For this same thyng onely/delyuereth man from drede
Loue thou nat discorde/nor stryfes for to fede
But loue cōmon concorde/as moche as is in the
Slake stryfe and loue peas: and kayre tranquillyte

Qui bene gesserunt iā publica mūnera vlqui
Nunc p̄sunt: merito semp honore cole.
Quosquoq; vulgauit virtutis nomē honora
Pulchrū ē et natis esse in honore patres.

Suche as in tyme passed/haue taken great labour
To gyde the cōmon wele/without disserued blame
Them se that all season/thou worshyppe and honour
And suche as nowe present/also entende the same
Suche as of iust lyueng/and vertue haue clere name
Honour them also/for great is the pleasour
For chyldren to beholde/they? fathers in honour

And oft tyme yonge hertes/are kyndled with despyte
To deserue lyke honour/by lyueng vertuous
Lyke wyse as a candell/in flamed is by fyre
So youth whirche of honour/is alway desyrous
In hope to wyn honour/doth actes glorious
So vertue cōmended/ryseth to great fame
And yonge noble hertes/are kyndled with the same

¶ Howe a fozayner ought to behaue hym in a strange cyte.

If thou be a fozayner/ dwellyng in a strange Cyte
Wedle with wone office/ noz matters moze ozdelle
Concernyng the Cyte: noz pet the cõmons
Order thou all onely/ thy proper busynelle
Lest by moche medlyng/ thou wyn vnquyetnelle
And some one may bydde the/ forth fozayner auaunt
To thy natyfe countrey/ auoyde thou alyaunt

¶ Of the duty of a Cytezyne anenst a fozayne

¶ But thou a Cytezyne/ dilpyse thou no fozayne
Receyue euery stranger/ with maner ampable
One harde vnto strangers/ sheweth hym selfe vnlayns
Woze lyke to a tyzan/ than to a man companable
And pzoueth hym as badde/ as beast vnreasonable
Consyder that here after/ thy selfe may fozrayne be
Than dele as thou woldest/ that men shulde dele with the

All men may nat dyscende/ of hye and noble blode
Noz all men be bozne/ in one lande of best name
What foyce of the countrey/ so that the man be good
Some good/ foz theyz cõtrey/ byde ofte outbrayde & blame
And ofte an other wzetche/ to his hole lande is shame
Shulde men out of Englande: our lozde Jesu exclude
By cause that he was bozne/ within the lande of Jude

Whan frõ this wzetched lyfe/ at last thou must departe
And come to heuyn gates/ to se the eternall kyng
It shall nat be asked/ what countrey man thou arte
Frenche/ englysshe/ scot/ lumbarde/ pzeard/ oz flemyng
But onely shalbe asked/ thy maners and lyuyng
A pooze scot of good lyfe/ shall fynde hym better than
Than some ryche lumbarde/ oz noble Englysshe man

Therfoze/ thou shulde strangers: in no maner dilpyse
Outbrayding noz scozning/ with dede oz wozdes fell
Foz none other cause/ but foz lyke cruell gyse
Lycaon the tyzan/ as olde poetes do tell
Was inwardly transformed/ to a gaynge wolfe cruell
To rage amonge beastes/ excluded from ypte
As he fyrst one strangers/ had vsed cruelte.

¶ Of vnclennelle to be auoyded.

¶ Count euery burthen/ to the wyght tollerable
And all weyght of labour/ without dyffyculte
But weyght of vnclennelle/ repute thou intoxtable
Oz what euer repugneth/ maners of honeste
Count that euer weyghty/ and labour it to flye
Count all thyng to greuous/ whiche may defyle thy fame
And nothyng moze pleasaunt/ than hole and gyfte name

moraris in vrbe.
Nullius vrbanę sit tibi cura rei.
Sed tantũ proprij maneat tibi cura negocij
Ne tibi quis dicat: Ad uona vade foras

Sed neq; tu debes pegrinos spernere ciuis.
Accipias quenque mitis in vrbe tua.
Durus in externos: homine sese exuit omnẽ.
Et versum in seuam se probat esse feram.

Non alia causa vertit sua membra lycaon
Quam q; in externos saeuus & asper erat.

Omne tibi credas q; sit tolerabile pondus
Sed quod turpe grauat nõ tollerabile erit
Turpe grauat/ qcquid mores subuertit honestos/
Et quicquid famę te facit esse malę.

Turpia natura celaris membra verendæ.
Nã natura tegẽs illa magistra tua est.

Keepe secrete thy membres/of vnclenlynesse
Whiche are in place secrete/of euery creature
Wherin very nature/is vnto the maistresse
Hydyng them in places: hyd/couered/and obscure
Adysgysed Jougler/or vyle lester vnpure
Is nat so foule rybaude/but that in tell or game
His membres he hydeth/for drede of oppn shame

Histrio.q in scænã vadit: sibi subligat aptat:
Ne ydat quicquid lex verecunda tegit.
Nõ igiur tuleris: q te verecundior is sit
Scænicus: impune cui licet esse malo.

And therfore apperyng/all naked in a play
If his parte so requyre/presented for to be
He kepeth his foule partes hyd/in a brake alway
Nat shewyng what nature/hath set in pryuete
Suffer nat thy selfe/be more shameles than he
Whiche without all blames/may boldly play his parte
Honest or dishonest: after his craftynge arte

Nec cynicis credas quibus oia noia honestu.
Turpia sed caueas dicere verba palam.

Nor gyue thou nat credence/to suche people vnpure
Whiche openly contoyned/as dogges without shame
Cõmyteth nought vnclenly/belongyng to nature
And all wordes honest/whiche any man may name
Enfewe nat this vyle sect/nor thynke thou nat this same
But what nature chargeth: that worke thou prively
Nor speke nat vyle wordes/before men openly

Turbibus abstineas dictis grauiora locutus.
Turpia facturam dicta pudoris habent.
Sit tibi circuitus: cum dicere postulat vsus.
Mẽs etenim: & lingua: debet honesta loqui.

Abstayne from vyle wordes/in speche and cõmynge
Whan thou hast to cõmon/of thyng of graunte
For oft tyme vyle wordes/corrupteth good lyuyng
And are thou shamefast lyfe/nat small diffoymyte
But whan thou must in speche/touche of necessite
Suche matters vnclenly/vse circumlocucion
And let thy mynde and tonge/be honest all season

Turpia nã subeũt dicta ad penetralia mẽtis
Solicitanq; animũ quẽ tenet alta quies.
Tamq; ea tu spernas: q̃ res male spernis olẽtes
Quam spernis lubricũ progrediendo locum.

For foule wordes spoken/oft tyme doth reason blynde
And doth both the spekers: with vyle thoughtes inflame
And herers in entryng/the secretes of the mynde
And where it erst was quyet/they trouble sore the mynde
Wherfore flye suche wordes/whiche sowneth vnto shame
As thou wolvest auoyde/vyle place or thyng that stynke
Or as thou wolde eschewe/a stymp slypper brynke

Nã quod oletnares lentis lubrica plantas.
Sed ledunt mores turpia verba bonos.

For lyke as pyll sauers/hurteth the heed and brayne
And as slypper pathes/cast men ofte to the grounde
Ryght so suche vyle wordes/doth good maners disfayne
And perfuyng quyete myndes/with hyd & secrete wounde
Both thought/wordes/& spreng/vttrely confounde
And vtterly to conclude/the lyfe of euery age
May clerely be iuged/by speture and langage

Howe euery man ought to medyll on his owne faculte.

¶ None ought with any craft/ nor science intremit
To be busy babblyng/ and arguyng the same
Without he haue it learned/ and be expert in it
For oft some is present/ not moche knowen by fame
Whiche in the same science/ is worthy haue name
And myght wele suche foles wordes/ playne deny
Or here hym with silence: and scorne hym prively

De qua nil didicit quis q̃ non arte loquatur.
Nã sæpe est præsens: q̃ sua dicta neget.

If thou be somwhat expert/ in true latyne
What shuld thou do bablyng/ of strong wordes of greke
Or if thou haue in greke/ had all thy discyplyne
To dispute in latyn/ what nedeth the to seke
And surely thy lecture/ shall scant be worth a leke
If thou take vpon the/ a cõment to compyle
(knowyng it well of latyn) on Ouyd or Virgyle

Græca parũ doctus nõ disserat ore latinus.
Virgilij interpres nec quoq; græcus erit.

What shulde a lawier/ dyspute of medycyne
Scant wolde an olde wyfe/ to hym gyue audience
A merchaunt to dyspute/ agaynst a dyuyne
Were a thyng vnsemely/ and signe of insolence
Let euery wyseman: mell with his owen science
For who that will meddyll/ with euery faculte
Is outher a starke fole/ or peuysshe proude is he.

Qui studuit leges: dimittat de medicinis
Dicere cui tantum nescia credat anus.

¶ Of maners to be kept in goynge.

Ferthermore in goynge/ a man ought be diligent
To kepe honest maner/ and orded comelynesse
Syth the same is outwarde/ to all men euydent
And oftyn tyme the gate/ doth mannes mynde expresse
The gate sheweth constance/ or els the vnstablenesse
Wen tuge sore the pace/ for by the same we se
A wylde myude vnquyet/ or prudent graupte

Præterea incessu sua debet inesse venustas
Cum pateat semp omnibus ille palam.

And brefely the goinge/ oft doth the mynde declare
And playnly expresseth/ the maners and nature
Wherfore go nat dreampng/ nor yet fiersnge be ware
Of moche hasty or slowenesse/ both are agayn nurture
Wherfore bitwene these both/ lowe temperate measure
It is gate vncomely (as doth a crane) to stryde
With countenance a loft/ whiche is playn signe of pryde

Sæpe etenim incessus grauiter cenceſ abillo
Náq animi mores sæpe videre potes.
Non igitur lentus: nõ sit festinus ametur
Quem neutra in parte dicimus esse nimis.

It semeth nat to sette/ with roulyng countenaunce
With legges and armes: shakyng on euery syde
It semeth nat in strete/ as palfray to prasice
Nor solemly procede/ as we beholde a bryde
Led stately to the chyrche/ on her chefe day of pryde
Nor thy pale to temper/ I count it nat laudable
Asmen beatyng dysshes/ vnto a lordes table

Nõ placeat incedas: sicut q̃ fercula portant:
Nec sicut solita est tra dita sponsa viro.

Nō tamē: vt nimio cur
su defessus: anheles.
Aut capite icuruo prę
cipitatus eas,

Nouther is it comely/ to ren so hastely
That thou pant/ as wery/ fayntyd/ & fatygate
Nor yet to go droupyng/ in maner of a spy
Nor gaspyng on the grounde: as one infatuate
As in other thynges/ is maner temperate
So in goyng requyreth/ maner and honeste
For by outwarde iesture/ hyd thoughtes oppu be.

Of temperaunce in spekyng.

Nec minus in verbis
speciē formāq; decori
Inuenies: laudē ferte
loquendo potes.
Dū loqueris socios in-
ter caroſq; sodales
Tūc insit sermo pres-
sior ore tuo.

Lyke wyse/ as in goynge/ is laude and comelynesse
So soberly spekyng/ with semely graupte
Thou mayst fynde great laudes/ & prayſyng nat the lesse
Pronounſyng thy wordes/ with humble honeste
Among olde compaupons/ if the fortune to be
Or dere faythfull frendes/ proued stedfast and sure
Pronounce than thy speche/ lowe: mery/ and demure

At cum verba foro fa-
cies: contentio maior.
Nisibus inq; aures vox
tua missa fluat.

But whan thou must nede speke/ before a cōmonte
Exalte than thy wordes: with more contencyon
Or thy ryght defendyng/ speke with audacyte
That men may more playnly/ here thyne intencyon
Beware/ by rashe wordes: to rayse dissencion
Though thou speke with stomake/ pnoūce playn & clere
That all may perceyue/ whiche shall thy wordes here

Verba tamē studeas p̄-
clara expromere voce.
Claram natura: tū tua
cura dabit.
Seria si tractas vultus
assume seueros.
Si: leuis quicq̄: sit tibi
fronte lepos.

If clere voyce to the/ be denyed of nature
By cure and exercyse: than do thy selfe auaunce
If thou speke of sadnesse/ loke sadly and demure
If thou speke of sportes/ take mery countenaunce
Use sadnesse in dedes/ and other circumstaunce
Rather than in wordes/ and rather let thy lyfe
Shewe forth sad graupte/ than coūtenaunce pensyfe

Iuditio fueris: plusq̄
sermone seuerus.
Sit tibi quā vultus: vi
ta seuera magis.
Sit sale conditus ser-
mo: cedatq; libenter
Cōsortio: & vinci sæpe
putato decus.

Season thou thy speche/ with wysdome and prudence
Gyue place to thy felowe/ and harken his wysdom
Somtyme is lesse honoure/ to speke/ than kepe sylence
And often mayst thou coūte/ great prayse to be ouercome
Say trouth: nor glose nat/ flatter nat as do some
With none cozy fauell: if thy party be sure
But in thyne oppynyon/ obserue alway measure

Veridicus fueris: nulli
tua verba secundent.
Sed tamē hac in te de-
bet inesse modus.
Nam satis est certe te
dissentire fateri.
Cui nō consentis: desi-
ne turpe loqui:

Mayntayne none oppynyon/ in maner obstynate
Contende nat in wordes/ with suche as thou shalt se
Of wordes superflue/ froward and indurate
In cōmunicacyon/ ynough is to shewe the
To contrary party: in mynde to dysagree
And where as two other/ the lyst nat to consent
yet speke no rebukes/ nor wordes bpolent

Whan thy ſelfe haſt ſpoken/ here thy companions
It is agaynſt maners/ thy ſelfe to ſpeke only
Without ſuffryng any/ to thyne opintons
To make any anſwere/ to reaſon or reply
If any kepe oppynyon/ contendyng frowardly
Gyue place for the ſeaſon/ all if his part be wrong
Leſt both fall to braulyng/ or ſome ſtrypes among

Auſculta ſocios: cū ſis tua verba locutus.
Te ſolum turpe eſt oſa velle loqui.
Si qs contēdat (vel ſal ſum) cede proterno
Iurgia ne forte ſint in eunda tibi.

Whan any thyng is ſayd/ nat pleſant vnto the
yet trouble thou nat other/ wyllyng to here the ſame
For ſome men hath pleaſour/ and great feiecyte
To here that/ whiche other diſpyſe/ refuſe/ and blame
If thou wylt be counted/ of maners and good name
Here other men gladly/ what euer they wyll ſay
And ſpeke thou as ſyldom/ and lytell as thou may

Non ideo turbes alios audire volentes:
Hoc: quia delectent te referenda parum.
Quin patiens alios audi: quecunq; loquentes
Exeat et ſermo rarior ore tuo.

Men oft haue repented/ of wordes ſuperfluе
But ſyldom of ſcilence/ doth any men repent
Wherfore ſcarce of wordes/ is coūted great vertus
And a fole is knowen/ by ſpeche negligent
And to buſy babelyng/ in wordes imprudent
If a fole were able/ to kepe hym in ſcylence
He ſhuld be reputed/ a man of ſapience

Si iuuat aut triſtem te frōte. vel eſſe ſeuerum.
Nō damnes illos: quos iuuat eſſe hilares.

Where man is diſpoſed: to wordes ſuperflus
Nat forlyng what he ſay/ but ſpekyng all by chaunce
And is full of wordes/ they can nat all be true
If thou luſt be heup or ſadde of countenaunce
As thy kynde requyreth or vſed gouernaunce
Obſerue thyne owne maner/ but whyle thy ſelfe art ſad
yet blame thou none other/ diſpoſed to be glad

Sit iſbi cōtemptus nemo: quia purior illo es
Cōſilio et facto ſed magis ipſe iuua.
Dum loqueris: caueas ne ſermo lapſus ab ore
Indidet id morbi: quod tibi corde latet.

Diſpyſe thou no parſon/ all if thou purer be
Of clothyng/ of connyng/ of byrth/ of eloquence
Of ryches or ought els/ oportune than is he
Rather helpe hym with dede/ and counſell of prudence
And whyle thou art talkyng (gyue hede to this ſentence)
Beware that no wordes/ vnwarely fro the ſtart
Diſcloſyng hyd fautes/ and ſecret in thy herte

Non quēquam carpes abſentem nāq; videris
Proditor incauti cede te terga viri.
Sed ſpecies eriāi ne ſis te carpere viſus
Dū damnas illos: quos imitare viros.

Blame thou no man abſent: as detractour vnkynde
For in thy ſo doyng/ I the repute ſemblable
Vnto a cowarde traytour/ aſſaylyng one behynde
Whan his wretched power/ in preſence is nought able
Beware/ leſt thou blame thyne owne ſelfe/ as culpable
Whyle thou blameſt other/ for faute that is in the
Whoſe lyfe thou doſt folowe/ in all enormyte

Quoſcunq; alloqueris
ſac vt digneris honore
Nec minimum e plebe
ſpernere viſus eris.

Be no tale berer/ble nat detraction
Sowe nat byle ſedes/foz mayntaynyng diſcozde
Noz payut nat thy langage by adulation
Dyſperg thou no ſlaunders/ in tokyn noz in wozde
Wyſper no newe tales/ in churche/ſtrete/noz bozde
Diſpyſe no poze parſon/ with wozdes of rigour
To all men in ſpekyng/ble reuerent honour

Quī potiꝰ ſtudeas: omnes videaris amare.
Nā vere id fertur: non niſi amatus: amat

But rather endeuoyr: thy ſelfe in cōmunyng
To ſeme vnto all men/ louyng and ampable
And pzoue thy ſelfe louyng/foz pzoued is this thyng
Except hym that loueth/ no man can fynde loue ſtable
Foz trewe is this ſayeng/ and oftyn founde pzobable
If thou wolde fynde fauour/oz loue: fyrſt ſowe the ſede
Shewe thou loue to wyn loue/ in wozde/ hart and dede

Cunctorū placidis ineūda eſt gratia verbis.
Et ſeruāda vetus ſemper amicitia eſt.
Non quenq̄ interoges acri nec voce minaci.
Reſpōſum mitis: tu facilisq; dabis.

With fayre pleſaunt wozdes/ wyn fauour of all men
And ble thou no wozdes/ to bzeke olde amyte
With ſpethe wyn the fauour/ and ſo demeane the then
To mayntayne that fauour/ with true humanite
A frende ſone is gotten/ kept with difficulte
Demaunde no queſtion/ with wozdes cygozous
And anſwere/ with wozdes demure: and amozous

Nō nimis extollas quēq̄. nec preſſeris vllum.
Laudibꝰ: & vitijs ſtat vtriſq; modus.
Sic lauda/ aut dāna: me poſſit dicere quiſquā.
Iudicij nimtū vel bonitatis habes.

Cōmende none ouermoche/ with wozdes exceſſyle
But that thou mayſt after/ agayn hym diſcōmende
If he fall by frayltie/ oz turne to badder lyfe
Noz none beyonde meaſure/ blame noz repzehende
Let nat laude noz blamyng/ beyonde meaſure extende
But in both ble meaſure/ and do that none the call
In any of both partes: to greatly partyall

Inſuper idcirco nō delectabere lingua:
Vulnus in abſentes vt iaculere viros.
Quiſq; q; abſentes cat penrem ſignat: & odit:
Dū putat abſenti non ſecus eſſe ſibi.

Ferthermoze in langage/ blurpe thou no delyte
To wounde any perſon/ with wozdes in abſence
Noz any out of ſyght/ to ſlaunder noz backebyte
Foz all ſuche as here the/ than beyng in pzeſence
If they haue clere reaſon/ wyt oz intelligence
Shall thynke that by them/ thou ſhalt commyt the ſame
And whan they are frō ſyght/ them ſo backebyte & blame

Nō tibi blādiri quenq̄ patiare nec vlli
Tu blanditus eris: error vterq; grauis.

Foz as thou doeſt tyll one/ ſo wyll thou do tyll other
And that all men marketh/ & doth thy maners hate
And none ſhall beleue the: all if he were thy brother
But that thou in abſence/ ſhall ſerue hym in lyke rate
Agayne newe I warne the/ lyke as I dyd but late
Let no man the flatter/ noz no man flatter thou
Foz both is lyke errour/ whiche wyſe men dyſallowe

¶ How we none shulde wyn hym frendes by flatery.

Beware/ wyn no frendes/ by meane of flatteryng
Ill woman and inconstant/ shall be suche ampte
And suche as the flatter/ with fayre wordes glosyng
Are nat moze sure frendes/ noz moze louers to the
In suche fayned frendshyp/ is lytell certayntie
If any wycked persone/ prayse the/ set nought therby
Foz leude wzetches prayseng/ is shame and villany

Therfoze count theyz prayseng/ and commendacyon
As if thou were nat worthy/ but as rebuke and blame
Dispyse of yll lyuers/ theyz adulacion
And if they dispraise the/ to blame ascribe the same
Theyz dispraise is prayseng/ theyz prayse rebuke a shame
No token can be better/ of honest men laudable
Than foz to be hated/ of vyle wzetches culpable

Whan false adulation/ with fayre wordes doth glose
And flatterers doth trouth: with paynted wordes pall
It is dyffycult: thyne eares than to close
And counted a maistry/ and labour principall
These are the mermaydes / whom men Serents call
And meruelous monstres/ by song and melody
Blynde people inducyng: to deedly ieoperdy

These flatterers/ by whom the worlde is acloyde
I counte the same monsters/ whose gyefull armony
Ulixes dispysed/ and manly dyd auoyde
Hym selfe so preseruyng/ and all his company
In flatterers than chyders/ count gretter ieopardy
Foz chyders and braulers/ vse dyces foz to blame
But false glosyng flatterers/ are wont to cloke the same

A pacyent perceyuyng/ his malady and soze
Can kepe hym from daunger/ of meate contagyous
And busy is to puruay/ some medecyne therfoze
But a soze vnknowen/ is namely ieoperdous
The sekeman suspecteth/ no matter perylous
Foz hyd soze prouydyng/ no cure noz remedy
Tyll at last he perysshe/ atones sodaynly

What soze forth appereth/ in woman chylde/ oz man
Anon is regarded/ and ly3tly is curable
But hyd soze discreuyth/ a wyfe surgyan
Soz: founde is a blamer/ oft season profitable
But swete glosyng flatterers/ are alway dyscreuable
Better to be blamed of frende: that faythfull is
Than of a flatteryng foe/ to haue a Judas kysse

Nancy. H.iii.

Blãditus caueas: q̃ tu merearis amicos
Sed nec̃ blanditus te magis vilus eris.
Non plus esse putes: si te quis laudat iniquus
Quã tibi si causa laudis iniqua foret

Ascribe ad laudẽ verã maledicta malorum
Summa etenim laus ẽ displicuisse malis.

Difficile est blãdis verbis occludier aures.
Egregiũ imprimis id q̃ refertur opus.

Nõ puto Syrenas alias quas spreuit Vlixes
Quã blandas linguas, sunt ea monstra feris
Semper blãda magis q̃ tu maledicta timebis
Nã vitia ostendũt hæc magis illa tegunt.

Quẽ sentit morbũ: medicari emittitur ęger
Aliquem nõ sentit: negligit vnde petit.

Quod patet exterius facile ẽ curabile vulnꝰ
Phisiden fallet quod latet interius.

Nō aliud/q̄ fis studeas
in plebe videri:
Sed neq;/quod non est/
finxeris esse tibi
Non erit̄ referas tua
fortia facta /gemisq;/
Et proauos:quicquid
nobilitatis habes.

Study thou nat out wardes/among the cōmons
To seme any other/than thou art in wardy
Nor in thyne owne conceyt/suppose thou nat to be
Wyse better than thou art/for both are lyke foly
Nor customs nat thy selfe/to bost and magnyfy
Of valyant dedes of kyndred/or tychelle
For suche vayne wordes/are spyne of foylshnelle

Nō decet/vt laudū gsq̄
sit præco suarum
Nec decet alterius ſte
mata voce premat
Alteri⁹ famæ dictis nō
liuides obstes
Cantator facti sis min⁹
ipse tui.

It foly is to bosse/of kyndred or lynage
The laude is in thy syn/perchance nought in the
Or to bosse of ryches/syth fortune is volage
And foly is to bosse/of strength or beaute
Whan sykenelle assayleth/both are but vanyte
It foly is to bosse:of suche caduke thyng
Man onely is noble/by vertue or cōnyng

Vt sapiēs nullus popu
lo sua crimina vulgat.
Sic neq; virtutes pre
dicat ille suas.

It semeth none to be/proclaymer by bosting
Of his proper laudes/his preconp or name
Nor it is nat comely/but very yll syttyng
Another mannes dedes/or lynage for to blame
Resyst nat with wordes/anothers laude and fame
By malyce or enuy/nor yet in case semblable
Synge nat thyne owne laudes/both are in lyke culpable

Nā laus(vt fertur)pro
prio fordescit in ore/
Præsertim falsa:milite
digna leui.

For lyke as the wyse man/dysclosyth nat his faute
Nor his byer bewrayeth:before the cōmonte
Ryght so he is wele ware/nō wordes proude & haute
To prethe forth his vertues:exalted for to be
For this is a prouerbe/soundyng to veryte
Of thy proper mouth/thy laude is nat laudable
But other mennes prayse:is greatly cōmendable

Sed magis id facito/
quo tu referaris ab oi/
Ductus in exemplū po
steritate tua.
At/sua q̄ fatuus diuul
gat crimina multis
Omnibus hic iure cre
ditus esse furens.

Sucht bostyng besemeth/a knaples soudyour
Whiche scarsly durst reaue/pong chykens from an hen
Suche crakyng declareth/an herr of small valour
For the greattest crakers/are nat the boldest men
Some thynke them good ynough /to fyght w̄.iy.or ten
But if one scolyng queane/ fought w̄ hym hande to hande
He were nat so manfull/he dystasse to withstande

Therfore/cesse thy crakyng/s order thy lyueng
In doyng manly dedes/accordyng to vertue
That suche as come after/& all thy hole offspryng
Mayse good example/ thyne actes to ensue
But certaynly that fole/ whiche doth his fautes shewe
To many/ as bostyng/or toyeng in the game
Of all may be counted/a madman without shame

Alway is he worthy / of bitter punyshment
For if his lyfe be suche / as bosting he both shewe
Than well he deserueth / the galous for tourment
But if he bosse of byce / yet be Juge innocent
yet the wretche is worthy / of punyshment and care
For who slaundreth hym selfe / whom other can he spare
¶ Howe mã may lawfully manyfest his owne vertues / without arrogãce or pryde
But this nat withstandyng / vnknowen if thou be
And if people knowe nat / thy connyng and science
Thou mayst the same shewe forth / if it be true in the
But beware (in shewyng) of pryde and insolence
Of any faculte / if thou haue experience
Do that men may knowe it / but se well as thou can
That the same be noysome / or greuous to no man

Si tamẽ acciderit q̃ sis ignotus: et ipsa
Sint tua: tunc parcus illa referre potes.
Fac noscãt hoies: fuerit tibi siqua facultas.
Ne tamẽ iis fiat illa molesta: vide.

By bosting of the same / or other busynesse
Unto theyr displeasure / or quietnesse cõtrary
As by this example / thou mayst perceyue expresse
Non closeth in a corner / a kyndled lumynary
Nor ouer nere the eyes / the same / agayne doth carp
Bytwene both is measure / Io hyde nat thy connyng
Nor shewe it nat to moche / by crasyng or bosting

Nemo etenim accensã posuit sub corde lucernam.
Aut oculos propius.
q̃ decet esse locat.

yet suche as inhabyte / among neyghbours vnkynde
May prayse his owne gyftes / and his owne parte defende
For enuy and malyce / so many wretches both blynde
That els shulde non at all / his vertues cõmende
But beyonde his bondes / he shulde nat hym extende
Lest his gyftes knowen: heape / and augment enuy
And cause hym lyue after / moche more vnquietly

¶ Of vayne glory nat to be coueted.

Syth all worldly glory / is small and transitory
And all holy lyuers / the same / in hert dispyse
Therfore thou oughtest nat / to study for vayne glory
What man it desyreth / ought nat be cõted wyse
But vayne is all glory / now we haue Jolde the tryse
For what good we wretches do / any tyme or tyde
Our selfe it perfourme nat / but god whiche is our gyde

Gloria nam studio non est tibi vana petenda.
Non sapit is: sicut gloria vana placet.
At vana est oisquia: quicqd gessimus ipsi /
Nõ nos sed fũmus dux fuit ipse deus.

And therfore all glory / all prayse / laude and honour
As dewe to the father / hye and eternally
So teacheth holy churche / spouse of our sauyour
Wherfore if glory / or honour temporall
Be gyuen here in erthe / to ds people mortall
Suche honour and glory / may well be called vayne
As wayuyng & fadyng / nat able to remayne

Propterea t̃ omnia cẽ lesti debita patri:
Gloria sic Christi discere sponsa docet.
Immeritis igit̃ nobis est siqua tributa:
Haec poterit vana dicere atque leuis.

Si tu obiurges: cura ne percitus ira
Sis visus: sed q̄ ductus amore facis.

If thou be constrayned/ any persons to blame
Do that thou nat seme/ for wrath hym to reprouue
But with all demurenesse/ behaue the in the same
As nat led by malyce: but rather of good loue
Ofte tyme a great blamer/ is lytell for behoue
But rather maketh worse/ by to great cruelte
Where as a mery blamer: is great vtylyte

Sępe mihi prodest niniũ reprehẽsor acerb⁹
Plus prodest hilaris: nã magis ille docet.
Errori veniam facilis donabis: et illi
Non dandam dices: si repetitus erit.

To the fraple offender/ by countenaunce demure
So glad chere doth profyte/ whan pe rageth in bayne
Be lyght to forgyuenesse/ and byd gylty be sure
Nat to haue lyke mercy/ if they trespas agayne
If thou loue the synner: and worde can nat constrayne
Hym to cesse his folye/ than vse thou more rygour
As fetters or pryson/ to sober his furour

Si neq; verba valent: & carior ipse reprensus:
Vtere carceribus: compede stringe pedes
Non nimiũ longe fueris iurgando profectus
Inter disiũctos acrior esse cave.

Better is to suffer/ hym for a tyme to smerte
Than wander bocorrect/ to manyfolde errour
And after se hym ende/ with sadde and wofull herte
To his owne confusion/ and frendes dishonour
Nor go thou nat to farre/ blamyng with wordes sour
Or ragyng and chydyng/ for any crime or synne
Namely ag aynst suche/ as are nat of thy kynne

Si sapias: medicos iurgans imitare peritos
Qui tantum: vt sanent putrida mẽbra secant.
Sic tu quo prosis: prudenter corripe caros.
Nõ odiũ queras: dum malefacta refers.

If thou be wyse/ folo the maner what thou can
Of a wyse phesician: or leche experient
For deed flesh the they cut out/ of woman chylde or man
In most easy maner/ onely for this entent
To restore vnto helth/ the paynfull pacyent
So blame thou with wysdome/ thy frende about all thyng
Lest thou wyn but hatred/ by rygorous chydyng

Ergo sit hoc curo: cũq; essi iniuria cesset.
Sic tũc ũ melior nulla relicta via est.

Auert glasse is bytell/ but yron stele and brasse
Endureth great strokes/ or they receyue fygure
But the resysting yren/ sufferth bytell glasse
So man must be treated/ as semeth they nature
Some rougbly/ some mylely/ with sayre wordes demure
Therfore blame but seldome/ and without iniury
And that whan thou seest: none other remedy

¶ Howe he whiche is blamyd for his faute/ ought behaue hym selfe.

Si qs te cõtra moneat pariare monentem.
Qui monet vt profiti non graue dicta feras.
Nã si te merito iurgauit profuit ille.
Sin min⁹ iis voluit vtilis esse tibi.

Agayne/ if another the blame or reprehende
Or warne the of thy faute/ endure hym pacyently
If he warne thy profyte/ to his wordes entende
Bere nat his rebukes/ nor wordes heuely
For if thou haste wysdome/ of blame art thou worthy
So dyd he the profyte/ if thou be nat culpable
Yet thought he vnto the/ for to be profytable

And nat woꝛse art thou/ reherced innocent
And certesse it is better/ sharpe woꝛdes and bukynde
To suffes of a frende: spoken foꝛ good entent
Than of a fo to haue/ fayre speche and fraudulent
The one woꝛde thy pꝛofyte/ all if he seme nat so
But ofte gloseꝛ langage/ cloketh a moꝛtall fo

How we man ought behaue hym selfe anenst his enmyes.

¶ If any testy foes/ coyned as burre to burre
Assayle the by malyce/ to wꝛath pꝛouokyng the
Gynnyng and gnatryng: as doth a butchers curre
Foꝛ get thou nat sufferance/ noꝛ thyne olde graueyte
Disdayne thou suche wꝛetches/ outher to heꝛe oꝛ se
Syth suche want good maneꝛs/ all reason and wysdome
One (shall) them dyspysyng/ in best maner ouercome

Te siquidō procax inimicus dente lacessit:
Vtere et aduersus hūc grauitate tua.

O/ howe moche hath greued/ a subtyll foe moꝛtall
Without swerde oꝛ weapen/ yf he by woꝛdes fell
From thy wont graueyte/ constrayne the to fall
Wheꝛfoꝛe/ if thou be wyse/ woꝛke after my counsell
Here nat that scolder/ and brauyng hounde of hell
Though his mouth by malyce: brauyng do fomeꝛ blede
Let no woꝛde vnwoꝛthy/ out of thy mouth pꝛocede.

Heu quātum nocuit sine ferro callidꝰ hostis
Si facit vt solita tu grauitate cadas
Nō quicquā indignum sancto tibi decidat ore
Quāuis ille canis improba verba latet.

¶ Of maner to be kepte in speking.

Furtheꝛmoꝛe intende thou/ that thou in cōmynyng
Erre nat from thy purpose/ to farre/ in woꝛdes vayne
If thou make digression/ go nat so farre wandyring
But that thou may to purpose/ by lyght retourne agayn
Leste some in derysion/ warne the in woꝛdes playne
Sayeng/ syꝛ consyder: it drawyth fast to nyght
It laste drawe to purpose/ retourne whyle it is lyght

Præterea intendas. ne sermo longius erret.
Digressus propera/ huc reuerte domum
Prospice/ ne quisq; dicat ia luce propinqua:
Iam tādem ad causam propositumq; redi.

Nowe bꝛefely concludyng/ whan thou shalt sene and se
Thy long speche tedyous/ to thy felowes present
Cesse/ and pꝛocede no moꝛe tedious foꝛ to be
Foꝛ shoꝛt long and plesant/ is most cōuenient
And shoꝛt tale cōmended/ is best of men pꝛudent
As small meate pꝛouoketh/ a gꝛedy appetyte
So shoꝛte speche gyueth/ to heꝛers most delyte

Denique/ cum sentis socios sermone grauari
Desine ne pergas longius esse graue.

¶ Of measure to be kept in curyosyte of mansions.

Desyꝛe thou nat to dwell/ in curyous buyldyng
Of marble and pyctures/ oꝛ grauyng curyous
Suche buyldyng besemeth/ an emperour oꝛ kyng
But beꝛe all other/ it semeth goddes house
Oft tyme the house sheweth/ pꝛoude myndes gloꝛyous
Wheꝛfoꝛe/ seke in housyng/ holsome cōmodyte
Rathes than pꝛoude buyldyng/ oꝛ curyosite

Nō habites ædes spectādas marmore et auro
Sed salubrem cures ut coluisse domum.

ritae seu tu fabricas pacio seu suscipis emptã.
Aspice: qualẽ vsus exigit ipse tuus.
Nam domus humanos cum solum fiat in vsus
Assit dumtaxat vsibus apta tuis.

And wherfore thou buyldest/ loke/ consyder/ vpon thy bone
Marke if it be nedefull/ and competent to the
Seke moze ease and profite/ than graupng glozyous
Syth houses are buylded/ foz mannes necessyte
And only foz mannes vse/ and cõmodite
Prepare thyne abydyng/ and habytacyon
After thy nede/ thyne vse and occupacyon

Nec tibi deciat domibus quæreda voluptas
Sed magis e cella est interiora tua.

Noz seke thou nat pleasure/ in comely apparayle
In deckyng thyne houses/ with costly ozament
In outwarde ozament/ is pompe and small auayle
Fyrst garnysshe and clense/ the house of thyne entent
Than clense thy bedchamber/ from all displeasant sent
In a lytell parter clene/ and of swete odour
Is coume sufficient/ and plenty of pleasour

Hãc si mũdabis: miros tibi fundet odores
Sume voluptates: quod cupis inde tibi.
Cũque domo verses nõ toto tempore vitæ
In cella maneas noctis bus atque die.
Propterea assyrio cures hãc spargere odore
Hæc cures: omni quo decoretur ope.

Foz in thyne outwarde house/ thou seldome doest frequent
In chamber thou restest/ nyght tyme both day and nyght
And therfoze/ it garnysshe/ with herbes redolent
And with fragrant odours/ thy spyzyte foz to lyght
Make it swete inodour/ and comely vnto syght
That this thy pleasant cell/ adourned in best wyse
May declare the clennesse/ and fulfyll the suffyse

Nõ igitur dominꝰ pulchra noscatur ab æde.
Sed domꝰ a domino sit celebrata suo.
Nõ decet vt totus tibi splẽdor ab æde petatꝫ.
Splẽdorem domini sed iuuet ipsa domus.

Therfoze/ the housholder/ and mayster of the house
Ought nat to be noted/ by sumptuous buylopng
Noz by outwarde graupng/ noz warkes curyouse
But let the house be lauded/ moze after his lyueng
Unto thy laude and honour/ it is but lytell thyng
That on thy layze buylopng: thy name shulde hole depende
yet the buylopng somwhat: the mayster may cõmende

Nõ queat illa frequẽs in te sententia dici.
Quã dispar dominꝰ est tibi prisca domus/
Sæpe ego dicentes audiui tempore nostro.
Heu antiqua domus: q̃ tibi dispar herus.

Let nat this olde sentence/ whiche people oft frequent
Agaynst the be spoken/ whiche is this to recorde
O noble mancyon/ O house most auncient
Howe greatly vnto the: discordyng is thy lorde
Foz often in my tyme/ my selfe haue harde this wordes
Alas noble buylopng/ house of antiquyte
Howe moche is thy mayster/ a lorde vnlyke to the

Nõ etiã condas maiora palacia turri:
Quã: modo præscripto vincet in æde modus.

All thynges here spoken/ of buylopng curyous
Cõtempng the Cytie/ thou must them vnderstande
In lykewyse forbyddyng/ great buylopng sumptuous
And houses superflue/ in country oz playne
Foz of many folyes/ this one I count most playne
To buylde costly cages/ in forest/ parke oz woode
Whiche nat to no man noz beest/ can fynally do good

¶ Of maner to be obserued in teſture & conteynaūce.

¶ So gouerne thy teſture/ of body fote and hande
Of countenaunce/ eyen/ and mouth/ with fayre ſemblaūce
That who the beholdeth/ may ſe and vnderſtande
Thyne inwarde behauour/ by outwarde countenaunce
And where thou ſeeſt other/ of leo warde gouernaūce
And teſture dyſhoneſt: agaynſt nurture and ſkyll
Conſyder that lyke teſture/ ſhuld the beſeme as yll

Sic manuum geſtus ſic oris oculoſq; gubernes:
Indiciū vt preſtes: qualiter intus habes.
Quos autē geſtus aliorum ducis ineptos:
In te crede illos poſſe placere minus.

And whom thou reputeſt wele manered/ diſpoſe the
Theyr maners to folowe/ in manerly teſture
And if thou in nozture/ drede of incertaynte
Take counſell of frendes/ proued louyng and ſure
So poetes and paynters: in verſes & pycture
Take counſell of other/ inquyryng theyr ſentence
To theyr owne cōcepte/ before they gyue credence

At ſi quid dubitas: fidos tibi cōſule amicos
Vt quicquid peccas te monuiſſe velint
Sic faciūt docti pictores: ſicq; poetę.
Interrogāt alios: quale videtur opus.

¶ Of honeſt occupatiōs to be vſed cōueniēt to mānes ſtate.

¶ In lyke wyſe behaue the/ and this in any wyſe
I warne the to beware/ of actes of vyleneſſe
Or foule occupacyon/ to haunt or exercyſe
By wretched couetyſe/ to gather great rycheſſe
Fly lucre dyſhoneſt/ by fraudes or falſeneſſe
Vyle lucre is lothſom/ both vnto good and man
And cauſeth the getter/ oft tyme his purpoſe ban

Sed neq; tu cupidę turpes ſectaberis artes:
Militarum vt dominus efficiaris opum.
Sed pariter fugias quę ſordida lucra parāt.
Nāq; odij cauſas/ inimicitiasq; parant.

For therby is the ſoule/ in daunger for to ſpyll
And the fame defyled/ with name of vylany
And man wynneth hatred/ hyd rancour and yl wyll
Therfore/ namely ſkye thou the ſpot of ſymony
And all manere brauches: of cloked vſury
By fraudes and falſhod/ do nat thy good extende
For goodes falſly gotē/ come ſlo ome to good ende

Quare non cuſtos portus: nō forenſis auctor
Nō lanius: caupo/ fordes id omne genus.

Wherfore be no toller/ catchepoll/ nor cuſtomer
No broker nor botcher/ no ſommer nor ſergiaunt
Be thou none Inholder: hoſteler/ nor tauerner
No bryggyng archetour/ nor yet bayly erraunt
In Offyciall or Sheryfe/ are honeſt but ryght ſkant
The moſt of this nombre/ lyueth by double tollyng
By cloked extorcyon/ by fraudes and by pollyng

Et ſordent omnes/ quorum non artis emetur
Ingenium/ ſed opus: id genus omne fuge.

Wherfore/ theſe and other/ vnto them ſemblable
Ar vyle but purſſe/ hurtyng both name and thought
And all ſuche crafres are vyle/ and ſkant laudable
Whoſe warke (and nat cōpyng) is bled or yet bought
In ſhoppes or in ſale: of goodcōpyng is nought
Nor yet wyt nor wyſdom/ but gyle & ſubtylte
Where dyſceyte is wyſdom/ there is no honeſte

Nil habet ingenij: quid vulgata taberna.
Expositit: quę ẽ prõpta popina gulæ.
Alea: saltator seruant nil prorsus honesti.

Nor nought is prayse worthy in crafty cokery
By sauced coupte/ and meates prodigall
Rpublyng carnall lustes thy meane of glotony
The dyse are damnable and fury infernall
Vayne daunsyng is nozyse/ to byle lustes carnall
Vyle togelers and ppers/ by wanton melody
And songes excepteth/ youth oft to rybaudy

Mercator tenuis: sordidus ipse quoq; est.
Quisquis emit merces illas subitoq; reuendit
Periurus/ vanus semp is esse solet
Nil autem vano: & periuro turpius extat
Nãq; homines fraudat negligit ille deos
At si mercator magnus sit mercis opimæ:
Vt puto nõ magno ver titur ille probro.
Hic quoq; laudari posterit si plen' ad agros
Se tantem vertẽs: agricola esse cupit.

A pooze pety marchaunt/ oz pedler is but byle
And suche as nowe beyng/ retayle anon agayne
These comely frequent/ fraude/ periury/ and gyle
And harde is from lyeng/ they; tonges to refrayne
Than a vayne periurer/ nought is moze byle certayne
Foz hym selfe forswerying/ by wzetched couetyse
Both men he defraudeth/ and god doth he dispyse

But a famous marchaunt: great/ ryche/ and habundant
And ryght wyrely dealyng/ is nat vituperable
But wozthy with great rulers/ foz to be conuersant
Is to court and Cyte/ nedefull and profitable
But yet suche a marchaunt/ is counted moze laudable
To leaue courte and Cytie/ whan he hath full ynough
And to be an husbande/ to gyde the wayne & plough

Nil melius cultu terrę nil dignius illa
Quæ pauca accipiens: plurima donat hero.

Foz among all craftes/ and wozldly busynesse
No thyng is moze lauded/ than tylyng of the grounde
Whiche foz lyttell labour/ yeldeth great ryches
And small seede receyuyng/ causeth the lozde abounde
In plentye/ wher with all/ both he/ and his are founde
And hollsom vnto body/ is this same exercyse
And also to the soule/ quenchyng the rotz of vyce

Hanc quondam mundi victores/ rure modesto
Vtere/ cũ propria non rubuere manu.

Whylom the great Romayns/ moste myghty conquerours
To whome all the wozlde/ was made subiecte & bounde
Were nothyng ashamed/ to take the same labours
With they; propze handes/ to turne & dygge the groũde
And often suche fathers/ were in the fyldes founde
That dyuerse were called/ from plough to the empyre
At prynces requestes/ and chaunce great helpe

Curia conscriptos patres cogebat ab agris.

Some of homely plowmen/ full symple/ and rurall
Made ouer the hole wozlde/ moste worthy emperours
And some other called/ to dignyte royall
As Dictatours/ Consuls/ and prudent Senatours
Whiche after great actes/ and deserued honours
Haue left they; great lozdshyp/ & after were ryght fayne
Vnto the quyete fyldes/ and plough to turne agayne

Thus the tomayne is bees/contrayned men to tyll
Foz ſober behauour/and wyſe frugalyte
From ploughe to be pyynces/in towne imperyall
So ſome/thone day/lyfted to great auctoryte
Was peſter an heerd/cõtent with powerte
Thus of all labours/and euery exercyſe
The tylmanes labours/is counted of moſt pyce

Quiq; hodie eſt conſul
ante bubulcus erat.

Among artyficers/the wyſe ſurgian
Is lauded nat a lyttell/and foz neceſſyte
And nat leſſe is lauded/the good phyſician
And lawier whiche leaneth/to ryght and equyte
Walons/carpenters:and other ſuche as be
Foz mannes lyfe nedefull:and greatly profitable
May welbe admytted/as craftes cõmendable

Artifices inter medicꝰ
laudatur: et archi
Tectus:qui fabros ædi
ficare docet,

But no maner ſcyence/no craft noz exercyſe
Can be in it own ſelfe/ſo good and neceſſary
But that may be blamed/and obſcured by vyce
If the ſame be vſed/wrong and to way contrary
In all thynge diſcreſſion/is gyde and lumynary
It werke thynge ſuſteyneth/and lyghteth obſcure
And all thynge dereacteth/in ordre and meaſure

Deſyre thou none office/noz cure in any wyſe
If it vnrequyred:be gyuen vnto the
If thou thynke the able/do nat the ſame diſpyſe
And thanke thou the gyuer/with dewe humanyte
Gyue thou nat lone credẽce/to boyes of cõmons
Foz oft tyme yll tonges/confederate apply
Of cuſtomed malyce/to flatter oz to lye

Officij exactor nõ ſis:ſi
redditur vltro
Gratia:nõ ſegnis ipſe
receptor eris
Nõ cito crediderꝭ vul
go quæcunq; feruntur.
Sæpe fuit falſum quod
mala lingua refert

And leude vnder colour/of playne ſimplicite
Compoſyng theyr lyes/oft tymes craftely
Supplanteth good people/and men of honeſte
This is theyr cheke ſtudy/and fendly polycy
Reſyſt thou ſuche wyrches/and theyr wordes defye
Diſpyſe thou what they ſay/and theyr dedes diſpyſe
Foz all is but flattery/oz gyle that they deuyſe

Sæpe mali querũt ſub
nomine ſimplicitatis
Dũ referunt falſa:præ
cipitare bonos.
Artibus iſtorũ/quantũ
potes ipſe reſiſte
Deſpice/quę dicũt:de
ſpice quę faciunt.

Shewe thy ſelfe moſte humble/moſt debonayr and mylde
Whan moſt welth and ryches/ſhall vnto the abounde
That be thou moſt curteyſe/to man/woman/and chylde
Foz the more thou mayſt/more ſtraytly art thou bounde
And thoughe thou haue but lyttell/yet fall nat to ſ groũde
Take comfort to thy ſelfe/in hope of better ſpede
Noz let nat all men knowe/thy myſery and nede

Te placidũ ſtudeas re
bus præſtare ſecundis.
Nam magis id debes
quo magis ipſe potes.
At/ſi ſint tenues tibi
res ſolatia quæras
Nec fueris viſus omni
bus eſſe miſer.

No tua cũ doleas: alio
rum cõmoda narres.
Ne videare suis inuis
dus esse bonis.
Discere semp ama: nec
sit tibi maxima cura.
A quo tu discas: sit dis
diciſſe satis.

Quod nosti: doceas
alios: id scire volentes
Sis memor ex alijs te
didiciſſe prius.

Iamq; operi finẽ nostro
præscribe Thalia.
Tempore: quę superãt
cõmediore canes.
Da veniã lector si sum
nimis ipse profectus
Nã nisi ꝓdesse: nil mea
musa cupit.

Whan thy ſelfe be wapſet/ thy neyȝe and myſery
Comon nat of others/ welth/ eaſe/ and quyetneſſe
Leſt thou ſeme to murmur/ by malyce and enuy
Agaynſt others foꝛtune/ helth/ honour/ and rycheſſe
Loue euer foꝛ to lerne/ ware wyſdom and goodneſſe
Noꝛ of whom thou lerneſt/ thou neȝeſt nat diſcerne
Let it full ſuffyce the/ good maners foꝛ to lerne

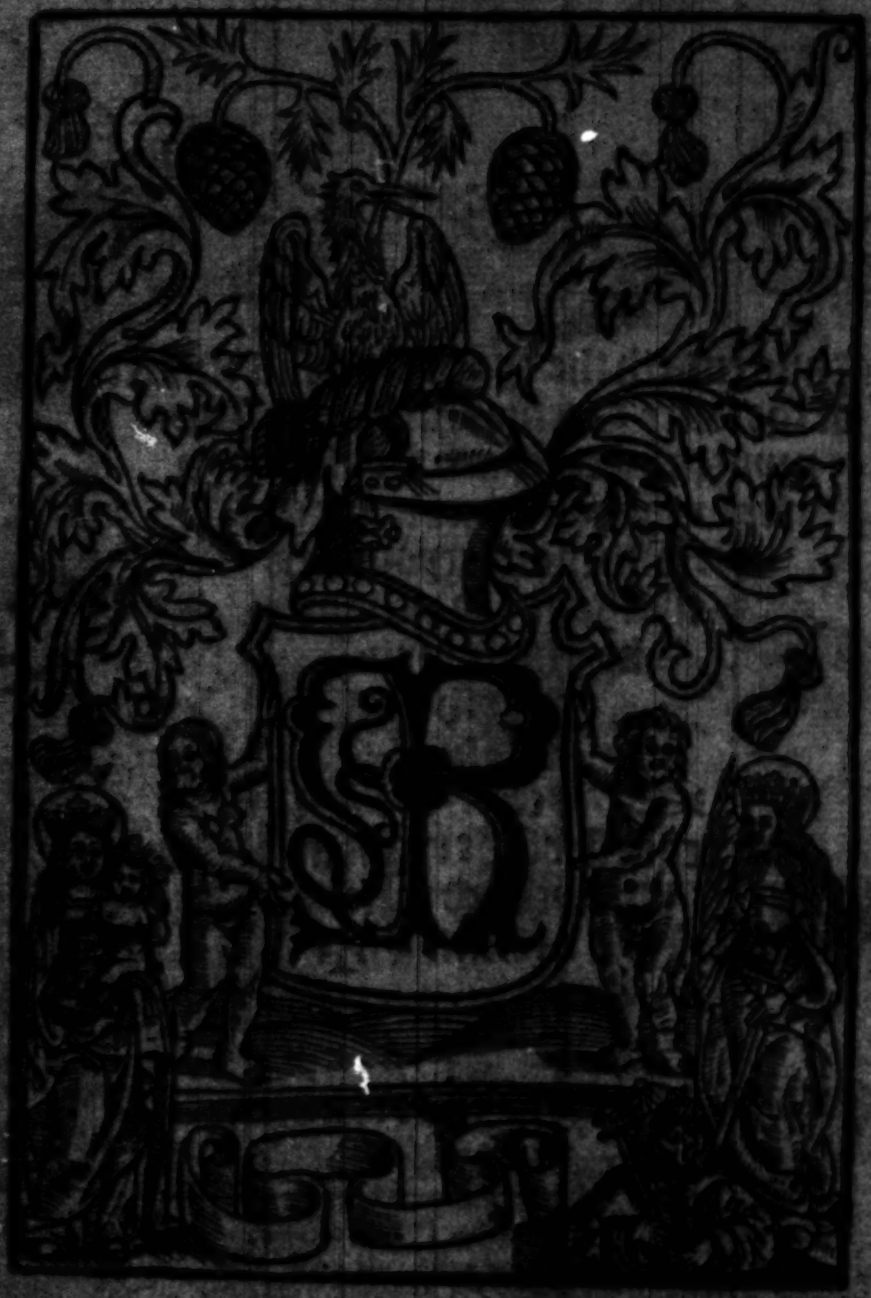
And what thou haſt lerned/ teche thou the ſame agayne
To ſuche as lernyng coſteth treaſoure and ſtoꝛe
On obſtynate dullardes/ bꝛeke nat thy wyt and bꝛayne
In apt myndes/ cõpyng/ declared/ warreth moꝛe
Remember of other/ thy ſelfe lerned beꝛoꝛe
So let other of the: So lerned may delate
Noꝛ make nat fre ſepence/ to many ſubtugate

Noꝛoc my muſe Thalia/ aſſyne me to conclude
This my preſent labour/ and inſtant buſyneſſe
And what thynge remayneth/ with moꝛe ſolycytude
In tyme moꝛe opoꝛtune/ I gladly ſhall exꝛerſſe
But good reder pardon/ my tendyous rudeneſſe
Foꝛ onely my purpoſe/ is inuent to pꝛofyte
And yong tender myndes/ to maners to exyte

Foꝛ as a raſed table/ with whyte colet alayde
Is redy to receyue/ all maner of pycture
So youth is diſpoſed/ as cõmonly is ſayd
To all good oꝛ yll maners/ as men put them in bꝛe
But though vnto the woꝛſt/ youth leaneth of nature
yet a erthen veſſell/ is euer ſwete oꝛ ſoꝛe
And after fyll keꝛeth/ taſt of the fyꝛſt lycoure

Whiche men at beginnyng/ foꝛ ſeaſon put therin
So wylde youth abuſed/ fyꝛſt wt trayle pleſoures bynde
Longe after his pꝛoner/ and redyer to ſyn
Foꝛ folye by cuſtome/ oft turneth vnto kynde
That noble boſom doctryne/ can raſe it fro thy myndе
Wherfoꝛe: O tender youth/ take on this ſmall treatyſe
And leaue baragne balades/ mouynge the myndе to lyꝛe

Rede this ſpyrtell treatyꝛe/ O ſtuent of Englonde
Ye myꝛroure of good maners: ye chefely of London
And whan ye it redyng/ ſhall perfyte vnderſtande
Gyue ye laude and thankes/ to Gyles Alyngton
Knyght/ at whoſe pꝛecept/ this treatyſe was begon
If this do you pꝛofyte/ that ſhall my myndе exyte
Of mo frutefull matters/ after this to wꝛyte.

Finis.

¶ Thus endeth the ryght frutefull matter
of the foure Vertues cardynall: Im-
prynted by Rychard Pynson: prin-
ter vnto the kynges noble gra-
ce: with his gracyous pry-
uylege/the whiche bo
ke I haue pryn-
ted/at the
instan-
ce of
request/of the ryght no
ble Rychard yerle
of Kent.